



*Essaies*  
POLITICKE,  
and  
MORALL.

By D. T. Gent.

Printed  
By H. L. for Mathew  
Lownes, dwelling in  
Paules Churchyard.

1608.





*The chiefe Heads, handled  
in this Booke.*

Of Perswasion: wherein is discoursed  
{ Opinion.

Of { Affection.

{ The force of Reason.

Of Prayfes.

Of Paines, and Industrie.

Of cautions in Friendship.

Of three thinges prejudiciall to  
Secrecie.

Of Reputation.

Of Accusation.

307815

To



To the Right Honora-  
ble, and vertuous LADIE, the  
Ladie Anne Harington.

(. . .)



Adam,  
The desire I had to  
manifest my seruicea-  
ble affection towards  
your Honour in outwarde Com-  
plement, hath on such idle houres,  
as remained free to mee from your  
employments, begot this young and  
tender Infant; whom I presum'd,  
upon his birth (beeing yet an Em-  
brio in his fathers braine) to de-  
vote, & consecrate wholly to your  
honourable Selse, as to the chiefe,

## THE EPISTLE

and finall end of his beeing. His capacitie is not of the weakest: and therefore, howsoever hee may now seeme altogether vnfashion'd, I make no doubt, but by conversing with your Ladiship (whose bosome the hand of heauen hath so richlie furnisht with all exemplary vertues, that from among so many, Wisdome selected you, to be the Governesse, from whom the Princely issue of a royall bed might receiue instruction) his ruder ignorance may be reduced to a better forme. Essaies are the things hee uttereth. His yeeres deny him that length of breath, which should enable him to holde out in a continued, and long discourse. My selfe haue imparted vnto him, part of that beauty and

Perfection



## DEDICATORIE.

*Perfection, which Art, & Nature  
bath bestowed on me. Such therefore  
as he is, I present him to your Ho-  
nours view; who, I hope, will af-  
foorde him such worthy entertaine-  
ment, as may hold some euen corre-  
spondencie, with his desires, as well  
as his deserts. And so in the hum-  
blest degree of service, that either  
loue, or dutifull observance can  
imagine, I kisse your Honourable  
handes; desirous of nothing more,  
then alwaies to be reputed,*

*Madam,*

**Your Honors  
most affectionate  
seruant,**

*D. T.*

Perfection, which Art, & Nature  
 hath bestowed on me. Such therefore  
 as he is, I present him to your Ho-  
 nous view; who, I hope, will as-  
 scort him such worthy entertain-  
 ment, as may hold some even cor-  
 respondence; with his desires, as well  
 as his desires. And so in the best  
 degree of service, that either  
 love, or dutie will observance can  
 imagine, I kisse your Honourable  
 hands; desiring of nothing more,  
 then always to be reputed,

Wm. M.

Your Honors

most affectionate

servant,

D. T.



## *Of Perswasion.*



O ground a per-  
swasion of what  
nature soeuer, in  
the hearts of a  
publique Audi-  
ence, there are three things ne-  
cessarily required: The one con-  
sists in the opinion had of the  
partie perswading: The other, in  
the affection of the parties to be  
perswaded: and the last, in the  
perspicuitie, and soundnesse of  
the reason it selfe, by which hee

B.

labours

26



labours to perswade them. As concerning the first, it was thought by the Magistrates of *Sparta*, to be a matter of so great importance, that when they perceived one of loose, & dissolute behavior, ready to propounde vnto the people, an aduertisement, the approbation whereof, they knew, would be no smal enlargement to the good, & quietnes of their State, & Commonwealth, they did immediatly command him silence (fearing, it should seeme, least his known manners might haue preiudic't the excellency of the thing) and intreated one, who for his graue & vertuous carriage, was of some honor and reputation amongst them, to

take

take vpon him the invention, & to deliuer it vnto the, as if it had proceeded meerly frō himselfe. And it hath bin alwaies the practice of wiser *States-men*, for the better cōposing of exasperated minds, whither it were in the blodie factions of the greater, or in the tumultuous broyles of the meaner, to chuse som one whose graue representation, accompanied with a remarquable, honest, and vertuous disposition, might vpon his very first approach, work an awful respect towards his person, & withal a reuerend attentio towards his words, in the hearts and mindes of such as should behold him. For there are not any so mutinous & turbulent assem-

blies, how focuer they may seem to consist of those actiue & working spirites, *quibus quieta mouere*, as *Salus* said of some of his time, *magna merces videtur*: that thinke the very disturbance of things establisshed, a sufficient hyre to set them on worke, but will some-what ( though incensed Passions arme them with neuer so desperate a resolution, to effect their mischieuous projects and designs) honour the sight & presence of such a one: especially, when they think he is not interested in the cause, or induced by any private obligation, to seek the good of the one partie, with any hurt, or disadvantage to the other: but that his

loue



loue and affection, doth equal-  
lie border vpon both, & that the  
reducing of the to a peaceable  
agreement of their differences  
for the publique good, and wel-  
fare of the State, is the chiefeft,  
and onelie marke he aymes at:  
and this was excellentlie descri-  
bed by the Poet, when he said,

*Magno in populo cum saepe coorta est  
Seditio. seuitq; animis ignobile vulgus: (strat.  
Cumq; faces, et saxa volant: furor arma mini-  
Tum pietate graue, ac meritis, si forte virum quem  
Conspexere, silent: arrectisq; auribus adstant.*

And for this cause it hath been  
a custom among the Spanyards,  
to make choice of *Church-men*  
for the better managing of such  
busineses: yea, they haue beene  
often-times imploy'd by him in

## *Essaies Politicke*

1 matters of treaty, with an intent  
and purpose, to lende a greater  
Maiestie to his negotiations, and  
more feinedly to colour his sub-  
til fetches & deuices: as when for  
the assurance of his new-got cō-  
quest of *Nauarre*, he sent 2. *Cor-*  
*deliers* into *France*, to talke with  
the *Queene* about a peace, who  
by reason of the credit their pro-  
fession had gain'd them, returned  
homewards with no ill successe.  
Whereas if they be men of a dif-  
fering fame, that haue the carry-  
ing of such affaires, their reasons,  
be they neuer so apparātly good,  
doe lightlie serue to no better  
vse, then to sharpen and stirre vp  
the ill-affected humours of their  
crazie mindes the more; where-  
by

by in the end, themselves becom  
a subiect for their distempera-  
ture to worke vpon: especiallie,  
when that smal sparkle of *Vnder-  
standing* (which is vsually the por-  
tion of the vulgar) is dimm'd, &  
obscur'd with any mist of preiu-  
dice, or clowde of *Passionate af-  
fection*. And the reason hereof is,  
the shallow ignorance of a waue-  
ring and vnsteadie multitude,  
which beeing for the most part  
led to iudge of matters onely by  
a *Sensitiue apprehension* they haue  
of the, & not able of theselues to  
looke further into the depth of  
things, then the superficial bark  
will suffer the eye of their exter-  
nall *Sense* to winde it selfe into  
them, doe often times by reason



Publius.

thereof growe iealous euen of  
*Vertue* it selfe; as the manie ex-  
 iles, and *Ostracismes* practiced in  
 those *Democraticall*, and *Popular*  
 states of elder times can suffici-  
 entlie witnesse: and therefore are  
 the more to be excused, if they  
 suspect the ends and purposes of  
 such, as are not knowne to them  
 at all, or not knowne to them at  
 least for any eminent good qua-  
 lity that is in them, but rather for  
 the contrarie; it beeing an *Axi-*  
*ome* approoued of most men, that  
*Malus, ubi bonum se simulat, tunc*  
*est pessimus.* So that howsoeuer  
 good Wine let not to be good by  
 beeing poured out of an earthen  
 vessell: yet to present a whole-  
 some medicine, to a weaker sto-

mack

mack in an vnhandsome box, is to the griued Patient oft-times a cause of disease; and by consequence, may fall out to bee a meanes of vtter refusall. For in-

deed, τὸ καλὸν ὁ καλὸν, ὅταν μὴ καλῶς γί-

νηται. Good thinges loose the

grace of their goodnesse, when in

good & conuenient maner they

be not performed: and so like-

wise, when by good and conue-

nient persons they bee not pro-

pounded. Eccles. 20. ver: 19. In-

visum semel principem, saith Tacitus,

seu bene, seu male facta pre-

munt. A Prince, after hee hath

once incurr'd the hatred and ill

opinion of his subiects, and by

some one particular bad action

or other, alienated & estranged

Hist. l. i.

their

their affections from him, shall find the glory of whatsoeuer enterprize he shal vndertake, to be blasted euē in the very blossom, by some sinister and scandalous interpretation: neither will the lawfulness, or goodnesse of his intention, be a sufficient plea, to preuent it from being burthensome vnto him. For the illustration whereof, I need produce no other instance then that of *Vitellius*, who as *Tacitus* reports, after his entrance into Rome, *Omne infimæ plebis rumorē affectabat*, endeuord, all he could, to mark & fashion out his actions, by the square and rule of *Popular approbation*, doing many things, which had they proceeded from a ver-

tuous



tuous ground, would haue been receiued as pleasing, & acceptable; but in him, *memoria vitæ prioris, indecora et vilia accipiebatur*, by the memory of his fore-spent life, they were of most men accounted as dishonorable, & base. *Tiberius*, when *Spanish Adulation* wold haue erected a tēple to the perpetual honor of his name, did most earnestly oppose himselfe against their determination, euē in open Senat: *Ego me P. C. faith hee, mortālē esse, et hominū officia fungi satisq; habere, si locū principē impleam, et vos testor, et meminisse posteros volo: qui satis, superq; memoriae meae tribuent, ut maioribus meis dignum, rerum uestrarum providum, constantem*

Essaies Politicke

*in periculis, offensionum pro Utili-  
tate publicâ non pavidum credant:  
hæc mihi in animis vestris templa,  
hæ pulcherrimæ effigies, et mansu-  
ræ:* That I am mortall, and that I  
vndergoe the offices of humane  
frailtie, and that it sufficeth me, if  
I can performe the place where-  
vnto I am called, I take you to  
witnesse, O chosen Senators, and  
I would posteritie should bee  
mindfull of it, who shall suffici-  
ently honour my remembrance,  
when they are perswaded, that I  
am woorthie my Ancestors, pro-  
vident in your affaires, constant  
in dangers, and carelesse of of-  
fences, where question is of the  
publique good. These shall be  
to me those honorable temples,  
and

and those excellēt statues, which  
once grounded in your mindes,  
shall remaine for euer: whereof  
one faith, they were *præclara  
verba, sed non pro Tiberio*: they  
were excellent words, had they  
beene vttered by an excellent  
man: but proceeding from him,  
they serued but to aggrauate, &  
make worse, the fore-conceiued  
suspicion they had of his dissem-  
bling carriage.

So likewise, *Legi à se militem,  
non emi*, said *Galba*: whereof *Ta-  
citus* speaking, faith it was *Vox  
pro Repub. honesta, sed ipsi anceps*,  
an honest, and well-beseeming  
voyce in regard of the common  
wealth, but doubtfull in respect  
of himselfe. *Nec enim ad hanc for-*



## Essaies Politicke

2. *Epis.* 2.  
ver. 19.

*nam cetera erant*: for the rest of his life was not agreeable heere-vnto. And hence it is, that the Oracle of heauen, speaking by the mouth of *Timothie*, warneth eue-ry one that calleth vpon the name of *Christ*, to depart from iniquitie:

ἀποστήτω ἀπ' ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα τοῦ κυρίου. *Non est enim*, saith *Theo-*

*philaet*, *speciosa laus in ore peccato- ris*. And this is the reason why

*Christ* himselfe in *Mark* 1. v. 25. rebuked the vncleane spirit, and commaunded him to hold his peace, euen then, when hee pro-

claimed him to bee τὸν ἅγιον τοῦ θεοῦ, *the holy one of God*: & why *Paul*

*Act.* 16.  
ver. 18.

likewise, beeing vexed with the praises, and commendations of the *Pythonist*, who folowing him,

and

and his company, continually  
 cryed out, ἔτοι οἱ ἄνθρωποι δούλοι τῷ θεῷ  
 τῷ ὑψίστῳ εἰσιν, *these men are the ser-*  
*uants of the most high God,* οἵτινες  
 καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας, *who*  
*make knowne vnto vs the way of*  
*saluation,* commanded the spirit  
 to come forth of her, *quasi nolens*  
*sanctus ab immundo ore cōmenda-*  
*ri.* Neither was it without reason,  
 that a graue & wise Philosopher  
 of former times, suspected the  
 vprightnes of his owne carriage,  
 when hee heard himselfe com-  
 mended by one, whose life and  
 conuersation was of a diffe-  
 ring strayne. How then can  
 those impious, those irreligious  
 and Pharisaicall *Levites* of this  
 corrupted and depraued age,

free themselves from those aspersions and imputations, which euē by the least discerning iudgments (such is the palpablenesse of their irregular enormities) may bee iustlie cast vpon them; for that notwithstanding the spirit of Truth & Knowledge hath enobled them so farre, as to entitle them the Salt of the earth (where-with whatsoeuer is not seasoned, is fatuous & vsauourie) and graced the with so high a vocation, as is the dispensation of his heauenly mysteries, doe runne themselves breathlesse in a course of life, which is altogether disproportionable to the grounds and principles of *Vertue*, derogating thereby not a lit-

tle



tle from the excellencie and ma-  
iestie of his celestiall and eter-  
nall Word? For whence is it, that  
prophane *Atheisme* hath taken  
such sure footing in the hearts of  
ignorant, and simple men; who  
for the most part beeing vnable  
to iudge, or conceiue of vniuer-  
salities, suffer themselues (as I  
said before) to be wholly guided  
by their externall sense, but or-  
lie frō the boundlesse dissoluti-  
ons of some *Church-men*, who  
practise not theselues, that which  
they propound to others.

Rom.2.  
v. 24.

Wherefore I cannot choose  
but commend his policie, who  
hauing converted a *Iew* a friend  
of his, to *Christianitie*, & percei-  
uing him presentlie after desi-

rous for his better satisfaction to  
goe to *Rome*, laboured by all  
meanes to dissuade him from it;  
fearing, least the corrupt, & dis-  
ordered manners of the Clergie  
there, might haue wrought in  
him some dislike of the *Religion*,  
& so by consequence haue moo-  
ued him to turne *Jew* againe. So  
that whosoeuer would effectual-  
ly work vpon the minds of men,  
with aduantage to himselfe, hee  
must not onely say well, but doe  
well also. *Facta mea, non dicta*  
*vos milites sequi volo, nec disci-*  
*plinam modo, sed exemplum etiam*  
*à me petere, qui hâc dextrâ mihi*  
*tres Consulatus, summamque lau-*  
*dem peperî; saide Valerius Cor-*  
*vinus* to his souldiors, when they

were

were to march against the *Samnites*. The very ayre and Eccho of which wordes, according to the apprehension my selfe haue of them, was sufficient to haue breath'd a warlike motion, and resolution, into the very steele where-with their hands were armed, and made the palest-liuerd wretch amongst them, suddainly Conquerour.

Wherefore, he that thinks much the wordes of his mouth should be neglected, hee must so carrie himselfe, that his deedes may be alwaies readie to giue authoritie, and countenance to his words: yea there must not be any thing in him, or about him, but what may work a wondrous



admiration of him in the hearers eye, and a zealous imitation of him in his heart: finallie, he must haue in him those three tongues whereof the *Scripture* maketh mention; and which are founde in euery well-disposed naturall man. The first is the tongue of the heart: *Qui loquitur ueritatem in Corde suo. Psalm. 15. v. 2.* The other is the tongue of the mouth; *Qui non egit dolū in linguā suā. v. 3.* The third and last, is the tongue of our workes; whereof *Christ* saith, τὰ ἔργα ἃ ἐγὼ ποίῶ, τὰυτὰ μαρτυρεῖ περὶ ἐμοῦ. *Opera quæ ego facio, testimoniū perhibent de me:* and whereat Saint *John* the *Baptist* aym'd, when after the *Iewes* had sent their deputies to

*Ioh. 10.*  
*v. 25.*

enquire

enquire of him what hee was, his aunfwere to them first was altogether negatiue, to wit, that hee was not *Cbrist*, that hee was not *Elias*, that he was not a Prophet; till constrained by their importunacie, to tell them positiuelie what he was, he said vnto them:

Εὐὰ φωνὴ βοᾶντος ἐν τῇ ἐρήμῳ. *I am the voyce of him that cryeth in the desert.* Shewing thereby, that his whole course of life, was but a tongue; the particular actions whereof were so many seuerall voyces, which with a silent *Rhetorick*, did most apparantly make knowne the soundnesse, and sincerenesse of that intallible truth which he was sent to teach. So that without the helpe and assi-

stance of this last, all the exhortations, perswasions, encouragements and instructions, that can possibly be produc't by any mā, be they neuer so good, can little or nothing preuaile. And therefore was it, that God himself being about to send *Jsaías* abroad to preach, hee did first of all, to purifie his lips, touch them with a coale from the Altar: and that to encourage *Jeremie*, hee saide vnto him; *Antequā exires de vuluā, sanctificaui te. Spiritu principali confirma me Deus: establish me, O God, saith the kingly prophet, by thy free spirit, and then docebo iniquos vias tuas; I wil instruct the wicked in thy waies: et impij conuertentur ad te: and sin-*

ners



ners shall bee converted vnto thee. Wherefore, *ἵατ' ἐξ ἑργῶν σου σεαυτὸν*: thou that takest vppon thee to reforme the manners of others, redresse thine owne, that thou mayst free both thy selfe, and that which thou vtterest, frō the traducements and detractions of a vulgar ignorance; and that it may not be said of thee:

*Clodius accusat mæchos, Catilina Cethegum.*

For then shalt thou be able to graft a perswasion of whatsoever thou shalt deliuer, in the mindes of thy Auditors.

It is an excellent harmony, and I knowe not if vnparallel'd by that concent of *Spheares*; to see the words of men accompanied

with their thoughts, & followed by their deedes: and besides, there is a naturall inclination in all men, to learne the *Theorie*, of such as they know to haue beene excellent in the *Practike*.

*Hannibal* will but scorne the Philosopher that takes vpon him in his presence to discourse of *War*: & *Cleomenes* will account that *Orator* but a chattering *Swallowe*, that shall presume (he beeing by) to describe the office and dutie of a *Generall*: the like happens to those depraued and exulcerated mindes,

— qui de virtute locuti

clunem agitant —

For who can with patience endure to heare *Vitellius* preach

against

against intemperancie: or *Gracchus* complaine of seditious and mutinous assemblies? *Manus, quæ sordes abluit, munda esse debet;* saith *S. Gregorie*: and therefore, *Quis cælum terris non misceat, et mare cælo, Si fur displiceat Verri, aut homicida Miloni?*

Wherefore let euery man (as *Saint Paul* saith) so runne, that he may obtaine; so fight, that hee may not beate the ayre: but as in other things, so likewise in this, bee followers of his example: *ὑποπιᾶζω μὲ τὸ σῶμα, &c.* *I beate downe my bodie, and bring it into subiection; least after I haue preached to others, my selfe should bee reprooued.*

It is said of *Vespasian*, that being himselfe *antiquo cultu, victu-*

*1. Cor. 9.*

*v. 27.*

*que,*



## Essaies Politicke

que, he was to the Romans *principuus adstricti moris author*, euen then when riot and excesse were the onely Stewards that attended them in publique & priuate meetings. *Obsequium enim inde in Principem, et emulandi amor validior quàm pœna ex legibus, et metus*, saith Tacitus.

And hence it came, that Theodoric King of the Goths writ vnto the Romane Senate in this manner: *Facilius est errare naturã*, it is easier for Nature to erre, *quàm dissimilem sui Princeps possit Remp: formare*, then that a Prince should frame a Cōmonwealth vnlike vnto himselfe: so much availeable with inferiours, is the force of an example in any person

person of authority. But if I may lawfully, & without offence oppose my weaknes against Maie-  
stie, I will briefly shoue him, that his opinion doth in som sort merit cōtradiction. For, *Sylla* being a disordered liuer, made his Citizens reformed: and *Lysander* on the contrarie, polluted his with vices, where-with himselfe was no way blemished.





*Of Affection.*



Second thing to help and further *Per/swasio*, is *Affection*: vvhich being once thoroughly wrought and settled in the hearts and mindes of a Multitude, & that specially through a good opinion conceiued of the Partie perswading, is sufficient of it selfe, though the matter which is propounded be neuer so weak, & the reasons that should vsheer it neuer so lame, to make an easie & speedie passage for it through  
all



all the oppositions, and contradictions of any deeper discerning Spirit whatsoever. Witness *Pisistratus*, who being brought (according to his own appointment) in a Chariot to the Market-place, and there hauing in the sight of all men, charged others with those woundes which his own hands had wrought: *Solon* could come and tel him, that he did not rightly counterfet the person of *Ulysses*; for the *Jthacans* intent was, onely to beguile his foes: whereas what hee did, was to deceiue his friends: but he could not preuent him for all this, from being followed by the people; so great a commiseration towards himselfe, & so wrath-

full

## *Essaies Politicke*

ful an indignation towards his enemies, had the viewe of those selfe-made hurts effected in the hearts of the vulgar: who, not discovering the depth of his designs (nor yet considering with themselves, that the desire of Soueraignty and rule, is so great in the mindes of ambitious men, that they will not sticke to purchase it at the highest rate the Heauens can holde it at) gaue sentence in his behalfe, according to the apprehension they had of that bloodie obiect, which was before their eyes.

And the reason heereof is not farre from hand. For Passions are certaine internall acts, and operations of our soule, which

beeing

beeing ioyned and linked in a most inviolable, and long-continued league of friendship with the sensitiue power, and facultie thereof, doe conspire together like disobedient and rebellious Subiects, to shake off the yoake of *Reason*, and exempt themselves from her commaund & controlement, that they may still exercise those disordered motions, in this contract world of our frayle and humaine bodies, which during her nonage or minoritie, they were accustomed to doe. And for the better effecting heereof, they doe first of all (through the helpe of a corrupt imagination) set vpon the *Wit*, and aftervvardes

vpon



Upon the *Will*, which harbouring in it selfe two diuers inclinations: the one to follow *Reason* as her Soueraigne; the other to content the *Senses* as her friends, is easilie brought (being by the corrupted, & bribed with pleasure) intirely to loue the one, & vtterly to leaue and forsake the other: or at least, like a carelesse Magistrat (who, for the auoiding of som particular mens displeasure, neglects the good and profit of the Common-weale) to omit that care, which as *Gouvernesse* of the *Soule*, she is bound in dutie to haue ouer it: loathing to see the quietnes of her owne estate interrupted by the diuided factions, and tumultuous partialities

lities of inferior ministers ; especially when shee perceiues the soule to be partaker likewise of those benefits wherwith herselfe is fee'd, and vndermined, by the Passions. So that when our harts are once posselt with any vehement affection, the *Wit* on the one side labours to find out reasons presently, that may countenance & grace it: and the *Imagination* on the other side, like a deceitfull Counsellor, seeking to blinde the eyes of the Iudge, represents them to the *Vnderstanding* in a most intensiue manner; and with more shewe and appearance then they are indeede. Neither can the *Soule* (which by reason of her limited

D.

influ-

influence, cannot possibly at one & the same instant, impart sufficient actiuity to 2. differing operations) exactly then cōsider the soundnesse of such arguments, as might stay the violence of her course in folowing the affectiōs: but like a weaker Prince, suffers herselfe (for quietnes sake) to be led away by the suggestions of such her followers. And hence it was that a certain *Orator*, with no smal aduantage to himself, as often as he was to pleade, would most earnestly entreate the Iudges, that he might be first heard, but specially whē himself distrusted the soundnes of his cause. For he knew ful well, that whē he had ended, their mindes would be so  
busied



busied in examining the weight and firmnesse of his reasons, that they could not possibly giue any diligent attention to the allegations of his aduersary. Wherefore who-so-euer perceiueth those proofes and inducements that should maintaine his cause, to be wanting, let him settle himself to worke vpon the affections of such as are to further it. For, if he gain neuer so little footing heere, hee need not despair of any thing. It was a saying of a prince of *Sparta*, that for a man to keep himself strictly to the rule of *Justice*, in matters which concern'd his friends, was but a colour, where-with such as were vnwilling to doe for them, were content

## Essaies Politicke

to shadowe their inhumanitie :  
and therefore writing to *Idrien*,  
Prince of *Caria*, for the deliue-  
rance of a certaine friend of his ;  
*If Nicias*,saith he,*haue not offen-*  
*ded, deliuer him ; if hee haue offen-*  
*ded, deliuer him for my sake : but*  
*howsoeuer the matter goe , deliuer*  
*him.*

*Brutus & Cassius* contending  
one against the other for the *Ur-*  
*bane Pratorship*, *Cesar* hauing  
heard their allegations,said vnto  
his friends; It is true,that the rea-  
sons which are alledged by *Cas-*  
*sius* are most iust:but *Brutus* ne-  
uerthelesse must be preferd. So  
*Brutus* had the first place, and  
*Cassius* the second.

Out of which exāples we may  
casily

easilie discerne, that *Reason* may  
giue out precepts, which *Passion*  
will not sticke to countermaund.  
For, *Reason* teacheth vs, that it is  
a poynt of ciuilitie, to continue  
alwaies stedfast, and faithfull to  
our friends; but with this *cauti-*  
*on*, μέχρι τῆς βραχῆς, not beyond the  
Altar, that is, no further then the  
rules of pietie and equitie vwill  
giue vs leaue: which, blinder  
Passion dooth not a whit regard.  
And this, *Agésilans* knew ful wel,  
when beeing constrained one  
day to vn lodge somewhat in hast,  
& to leaue a certaine sick friend  
of his, who as hee was readie to  
depart, besought him that hee  
would not abandon and forsake  
him: O, quoth hee, returning



21. 101  
*Essaies Politicke*

back, how difficult a thing is it, to  
loue, & to be wise, & both at once!  
Besides, it is the nature, and pro-  
pertie of *Passions*, euen to make  
those things make with them,  
which (were not the eye of our  
*Vnderstanding* dimm'd, & obscu-  
red, with such mistie humors as  
distill from thē) would otherwise  
peraduēture proue to be as rubs  
and lets, which would turne the  
byas of mens consent a cleane  
contrary way from our desires:  
and therefore they are not much  
amisse cōpared to a green glasse,  
which makes euery thing seeme  
of the same colour, that is seene  
thorough it. That fore-alledged  
*Spartā* being very much impor-  
tun'd by his wife, to make her

brother

brother *Lysander*, his Admirall for the seas, cōsidered with himself, that he had many Nobles of far more yeres, & greater experience then he; and that to invest him (beeing but a youth) with a charge so farre surmounting his sufficiencie, was to hazard at one cast, the flourishing estate of his whole kingdom: but in the end, after many long suspensions, and irresolute determinations, the vehemēt affection which he bore his *Queene*, commanded him to throw the dice, and to abide the chance. It is saide of *Agrippina*, that shee did so worke vpon the loue which *Claudius* bore her, that *nondum uxor potentiā uxoriā utebatur*, beeing as yet

but onely affianced vnto him, she tooke vpon her the state and power of an Emperesse: but afterwards, whē she was thoroughlie assured of her marriage, and that her thoughts had got a strōger wing to soare withall, then did shee dare to motion a match between *Octavia*, *Cæsars* daughter, and her owne sonne *Domitius*, which (because her father had betroathed her to *Silanus* not long before) coulde not bee brought to passe without impietie: but that did nothing discourage her. For, *nihil arduum videbatur* (saith *Tacitus*) *in animo principis, cui non iudiciū, non odium inerat, nisi indita, et iussa*: no difficultie could hinder her from

Lib. 12.  
240. et  
267.

obray-



obtaining any thing at the hands of a Prince, that had neyther life, nor soule, but what was breathed into him by her and hers.

And hence it was, that *Vitellius*, vaying his seruile flatteries vnder the name of *Censor*, was embold'ned to fasten vpon *Silanus*, labouring by forged accusations to obscure his merit, and procure his ouerthrowe, which shortly after hee effected: *Cæsar* beeing (as our Author saith) *accipiendis aduersum generum suspicionibus caritate filiae promptior*; somewhat prone to entertain suspicions against his sonne in law, by reason of the charitable affection which he bore his daugh-

ter.

ter. And indeede the malignant aspect of any person in authority towards his inferiour, is thought a sufficiēt warrant for euery man to wrong him. And this is the reason, that in the courts of princes, few or none, after they once begin to slide, can recouer their footing, & keep themselues from falling finally. For, those Court-Parasites, that haue their eyes continually fixed vppon the sky of their Soueraignes inclination, & make the sundry revolutions of his affections, the only heauen of their contéplation, do labor vpon the least distast that is offred, to procure an vtter dislike; that so they may come to be sharers in those offices & places of dignitie,

nitie, which while they were gracious in the sight of their Master, were appropriated to none but them: verifying heerby that excellent saying of the Greekes; *Δρυὶ περὶ πόσος πᾶς ἄνθρωπος ἐυλαβέται*: when the tree begins once to fal, euery one hastēs to gather sticks. Wherefore let no man feare to be ouerbold in this case, but rest vndoubtedly assured, that where *Reason* cannot preuaile, *Affectiō* wil. And therefore it is not without cause, that such as aspire to a crown, & scepter, do first of al (considering their want of right, that should authorize, and make lawful such a claime) endeuour (as the one lie meanes to vvinde themselves into the hearts of the people)



## Essaies Politicke

to seem religious, and vertuous ; as *Pepin* did, who stryuing to put the house of *Merouée* from the throne of *France*, and to appropriate it wholly to him and his, did most infinitely honour, and most affectionatly imbrace, such as had any charge or office in the Church; knowing wel, that those which haue rule ouer the conscience, are of great authoritie, and estimation among the rest. Secondly, they doe labor to performe all offices of *Loue*, that may serue to shaddowe foorth in some apparant manner, a desire in them to further the publique good of the State and Commonweale. And thus did *Absalom*, when to euery one that came to-  
wards

wards him, he put out his hand, and tooke him & kissed him: wishing withall, that he were once made Iudge in the Land, that such as had any suits, or controversies, might come to him, that he might doe them *Iustice*. And thus likewise did those ancient Romane Captaines, who poured out the wealthy treasures of whole kingdoms in excessive donatiues, and prodigalities towards their Souldiors; and that with no better intent, then to make sure such hopes & expectations, as *Ambition* long before had nourished in their breastes, by the so-wonne ayde, and assistance of their militarie & warlike *Legions*. For indeede these

two actions are the only harbingers that must lodge *Perswasion* in the bosome of a multitude. And therefore haue they alwaies been put in practise by the chiefe patron of wicked *Policies*, Satan, the common and professed enemy of mankind. For, as concerning the first, the *Scripture* doth assure vs, that he doth often times, the better to deceiue, transforme himselfe into the glorious similitude of an *Angel* of light: & hence was it, that not without good advice, and iudgement of the Paynter, in some ancient impressions of the *Testament*, hee was pictur'd out in the religious garment of a *Monke*; not to signifye that the life and conversa-



tion of such *Monasticall persons*, was diabolicall; but to shewe, that this beeing the habit of holinesse and pietie, there was not a more easie and certaine way for him to surpryze the consciences of wel-meaning men, then it. And as concerning the second, experience hath taught vs, that al he aymes at, is to work an impression in our weaker minds, that whatsoeuer he seeketh to induce vs to, is for the good, and benefit of mankind: & therefore in his very first assault, wherein was successiuelly included the vtter ruine and ouerthrow of vs all, he told our first parents, that Gods forbidding the to cate of the tree of good & euil, proce-

ded

ded not frō any other grouūd, thē  
frō an enuious fear he had of that  
happinesse and prosperity, which  
was like to redound to thē there-  
by: and withall, hauing conside-  
red with himselfe, that all thinges  
in the world, are said in som sort  
to seeke the highest, & to couet  
more or lesse the participation  
of G O D himselfe; but especially  
man, whom hee knew did foster  
in his breast these three desires;  
the one to liue alwaies, as G O D  
is eternall: the other, to rule all,  
as G O D is Lorde ouer all: the  
third, to knowe all, as G O D is  
wise aboue all: hee came like a  
cunning *Rhetorician*, whō prac-  
tice, and long experience, hath  
taught how to aduantage him-  
selfe

himselfe, by working vpon the knowne inclinations, and affecti-  
ons of his Auditory, & layes be-  
fore them a ful and perfect satis-  
factiō in euery one. For, saith he,  
if once yee but taste of this for-  
bidden fruit, *nequaquā moriemini*, ye shal neuer die; heere was a  
continued beeing: *sederitis sicut*  
*Dij*, but yee shall be like Gods;  
heer was an absolute cōmaund:  
*scientes bonum, et malum*, vnder-  
standing both good and euill;  
and heerein was comprehen-  
ded a vniuersall, and boundlesse  
knowledge.

Wherefore, he that can handle  
men aright in their affections, &  
knowes at what times, in what  
manner, and by what meanes

E.

they



they may best be stirred vp, may rest assured, that before his mind be thoroughly knowne, he is already Maister of what his heart desireth.



*Of the force of Reason.*



THE third, and last meanes to ground beliete in the minds of men, is out of probable coniectures to gather sufficient reasons, by force whereof, we may demonstrat the thing which

which wee propound, to be eyther actually, or at least apparently necessary, & convenient, and no waies repugnant to the rules and principles of iustice, or honestie. And these are so much available, that where there is neyther opinion, nor affection, but rather an obstinate, and selfe-will'd resolution in the hearer, to put backe all perswasions, they will enforce him notwithstanding to alter his so-decreed determination, and to giue credit & approbation to what he heares. Witnes *Caesar*, who when he vnderstood that *Cicero* had taken vpon him to defende *Ligarius*, whom the unhappinesse of the times had accus'd to haue borne

armes against him, and hauing not heard him of a long time before; What will it now annoy vs, said hee (by way of iesting) to certaine of his friends, if we goe and listen awhile to *Cicero*; for, as for *Ligarius*, he is by me already irrevocably condemn'd. But the pregnant reasons, and forcible allegations of the *Orator*, did so wonderfully moue him, that before he departed, mauer that prejudicat opinion where-with he came, hee was constrained to absolve him.

And for a further confirmation heereof, I will produce that memorable apothegme of *Thucydides*, who when *Archidamus* demanded of him, which was the



better wrafter of him, or *Pericles*, his aunswere was, that when he had cast him, he had so excellent a tongue to deny it, that he made the standers by believe he was not foyld, and perswaded them the contrary of what their eyes had seene.

So that heere we may discover an incongruitie comitted by *M. Brutus*, in the managing of *State affaires*; whe not considering the force of *Eloquence*, but presuming vpon the good opinion his Citizens had of him, & the great affectiō they bore towards him, he permitted *Anthony* to performe the exequies of *Cesar* in such solemn maner as he would himself. For, by this meanes, the hearts

of such as were so desperatlie bent, & inclyn'd to embrace his faction, that they would not at the first so much as lende an eare, no not vpon his entreaties, to the specches of the other; vpon the hearing of his funerall *Oration*, were on a suddaine violently carried a cleane contrary way. Such is the force of these *Rhetoricall Enthymems*, and *Inductions*; especially, when they be seconded by a liuely and decent action; to which, *Demosthenes* did attribute so much, that in desyning an *Oration*, hee sayd, the first & principall part therof, was action; the second, the same; and the third, no other. For, in an *Orator*, there is both an elo-  
quence

quence of speecch, and a decencie  
of action necessarily required.  
He must not onely *ornatè dicere*,  
*sed etiam concinnè agere*: the one  
cōsists in the fitnes of his words,  
and foundnes of his reasons; the  
other, in the variation of his  
voyce, and qualification of his  
gestures. So that when I consi-  
der in how eminent a degree  
these two things did appeare in  
*Cicero*, I cannot so much admire  
(as otherwise I should) that nota-  
ble speech of his, when beeing  
vehemently displeased with *Mu-  
nati*us (whō once his eloquence  
had patroniz'd in a most dange-  
rous cause) for that he did eger-  
lie follow the extreamitie of law  
against a certaine friende of his,



hee could not refraine from telling him, that it was not long of his innocencie that he was last absolv'd, but of the dust, which hee had cast into the eyes of his Iudges, which hind'ed them from discerning aright the qualitie of his misdeede. *Aeschines* after his banishment beeing arryud at *Rhodes*, in an Oration composed for the purpose, laid open to the people the cause of his exile: who wondering therevpon at the *Athenians*, that had banisht him so vnderfueredly; O (quoth hee) ye did not hear the forcible reasons by which *Demosthenes* cou'terman'ded mine: ascribing whollie the cause of his misfortune, to the eloquence of his aduersary. Wherefore

fore, he did not greatly erre, that  
cōpared *Rhetorick* in an ill cause,  
to a dangerous weapon in a mad  
mans hand. It is an instrument  
which was at first invēted for the  
easier managing of an vnruely  
populace, & which is neuer im-  
ploid in his right kind, but in the  
weake & crazie languishment of  
*Estates*. And indeed, if we do well  
consider, we shal find that it hath  
most flourished, where quietnes  
of gouernment hath been most  
impoverished, as in those Com-  
mon-wealthes, where eyther the  
people, or the ignorant, or all,  
haue borne all the sway; as  
namelie, that of *Athens*, of  
*Rhodes*, of *Rome*, where al things  
did continuallie labour of a

dangerous *Epilepsie*. For, in better established Governments, as those of *Sparta*, and of *Crete*, it was neuer had in any great account, or estimation. Nay, they would haue whipt him out of their dominions, that shold haue made profession of such a lying and deceitfull Art.

But it is not my purpose, for the abuse of any thing, to condemne the vse of it: I will onely heerevpon aduertise him, that goeth about by *Reasons* to induce *Perswasion*, to imitate heer- in the practice of wise *Physicians*, who apply the same Medicines to the same Maladies; but with particular respect, & consideration of the constitution of the Patient.



Patient. For, the learned, and the ignorant, are not to be handled both alike. Popular allegations they pryze not, and deeper demonstrations these pearce not. Wherefore, hee must labour to finde out a meane, by which hee may deliuer deepe reasons perspicuously, and plausible perswasions sharply; that by the plainnesse of the one, & the acuteness of the other, he may yeeld a full and perfect satisfaction to them both. And for the better performance heerof, I will refer him to a diligent survey of such *Topicall* heads, and *Common-places*, as are by Orators accounted to be the arcenalls, & store-houses of perswasive provision;

from whence, as neede requires, they draw those solide amplifications, which lend a maiestical, and glorious luster to their reasons: for, beeing nakedly deliuer'd, the motion they produce is eyther weake, or none at all. So that where there is neyther opinion, nor affection to purchase credit, wee must seriously endeouour to find out reasons, & inductions that may serue the turne, and know, that it will bee no small furtherance to our intention, if either by the representation of any visible obiect, or by some preceding extraordinarie action, that carrieth engraue in the very front of it, the honourd characters of loue & loyalty: we

can strengthen our own perswasion, and worke an alteration in the hearers passion. An example of the former wee haue in *Cato*: who perceiuing that the *Rom.* did neglect, & contemne the forces of the *Carthaginians*, because they were somewhat remote, and far distant from them, wherupon som incōuenience might happily haue redounded to the Cōmonwelth, shewed the presētly green figges, which at that instant were brought frō thence, wherby they conceived, that the country was not so far as they imagin'd: for otherwise the figs would haue bin dried, or corrupted; & therupon altered their opinion, & became more respectiue. Of the latter,



in *Seianus*: who hauing very prodigally ventur'd his owne safety for the preserving of *Cæsars*, and that in a most dangerous, and disastrous accident, where sad *Destruction* seem'd to haue enlarged her throat, for the speedier deuouring of them, got this advantage thereby, that as *Tacitus* saith, *quanquam exitiosa suaderet, vt non sui anxius, cū fide audiebatur*: when his so-dooing, peradventure was grounded vpon no better consideration, then the minoritie of his ambitious purposes. But (for a finall cōclusion of this discourse) let *Delphidius* assure himselfe, that if reasons, & arguments bee altogether wanting, it wil little availe him to ac-

cuse *Numerius*; and afterwards, feeling himselfe forcibly trauailed for want of proofes, & witnesses to cōvince him, to cry out in the vehemencie of his distemper'd passion, *Ecquis erit nocens, florentissime Cæsar, si negare sufficiet?* will any man bee found guiltie, when to deny the fault, may be sufficient to absolue him? For, *Julian*, out of the serener calmnes of his more settled iudgemēt, will presently reply: *Ecquis erit innocens, si accusare sufficiet?* will any man bee founde guiltlesse, when to accuse him, may be sufficient to condemn him?

(\*)



## Of Prayſes.

**T**H E loue of Prayſe, though it be a vice, yet because that by meanes of it, far greater vices are ſuppreſſed, hath alwaies (of the better ſort of iudgements) been honoured, and reſpected as a *Vertue*: the contépt whereof, was made an argument to cōvince *Tiberius*, of contemning likewise thoſe heroical and princely actions, whereby men  
are



are ledde through many difficult  
& dangerous passages, in a most  
eager and violent pursuit there-  
of. *Contemptu fame contemni vir-*  
*tutes*, saith Tacit. *Optimi. n. quiq;*  
*mortalium altissima cupiunt.* And  
indeed, if we but cast an eye a lit-  
tle on the *Romans*, we shall find  
that the onely thing which made  
men thinke, that some extraordi-  
narie *Genius* did cōtinually wait,  
& attend vpon al their attempts,  
raysing the valour of euery par-  
ticular, and individuall persona-  
mongst them, to a farre higher  
pitch, then humane weaknes was  
euer thought possible to attaine  
vnto, was only an vnsatiable de-  
sire, to leaue behind them a pro-  
sperous remembrance of their

F.

name,

name, from the effecting wherof, not death it selfe (had hee neuer so fearfully disguis'd his countenance) could euer haue deterr'd them. Witnesse that vndaunted *Curtius*: who when the Oracle had commaunded some one to be cast head-long into that open pit, which seem'd to threaten ruine, and desolation to them all, as an attonemēt, that might alay the incensed fury of the Gods towards the people; arm'd himself presently, & with such a fearlesse and constant resolution, hied him to the place, as if vpon his very first approach he had intended to triumph ouer *Death*, & giue *Destruction* the ouerthrow. So *Brutus*, when for the good and  
prefer-

preservation of his Country (against the liberty whereof, his sons, as men wholly possess'd with dislike, and discontentment at thinges present, did vnderhand oppose themselves) hee was to be not only a Spectator, but an Actor likewise in their tragicke fall, could not choose but feelee himselfe sorely shaken, with the furious & violent incounters of divided *Passions: Popular applause* distracting him on the one side, and *Fatherly affection* on the other. But this in the end (like too weake an enemy to confront so great an adversary) was cōstrained to forsake the fiedde, and to resigne the honour and glorie of the victorie to vs.



*Vicit amor patriæ, laudisq; immensa cupido.*

But, not to stand vpon particulars, the whole Nation in generall was so transported with this appetite of *Praise*, that all other irregularities whatsoeuer, did as it were lie buried in this one. Wherefore, (I thinke) there is no readier way to breede a willingness in the minds of vnriper youth, whereby to make them seriouſſie addicted to embrace the harſher rudiments of *Vertue*, that afterwards they may attaine to a more essentiall knowledge in the managing, & performance of honorable imploiments, then to enflame their tender bosoms with a desire of *Commendation*;

which

which is in euery generous, and ingenious disposition, the onely spurre to any vertuous action. *Compertum ego habeo* (saide *Catiline* to his souldiors) *verba virtutem non addere, neq; ex ignauo strenuum, neq; fortē ex timido exercitum oratione Imperatoris fieri.* No, no (saith hee) *quem neq; gloria, neq; pericula excitant, nequicquam hortere.* By vertue of which words, hee did inspire the with such a valiant resolution, that after the vnfortunate euent of warre had bereft them of their General, it was wonderful to see the invincible courage, which had spred it selfe through euerie particular branch of his whole Armie. For, as *Sallust* wrytes, *quē*

*quisq; vivus pugnando locum ceperat, eū amissā animā corpore tegerat*: looke what place euerie one had taken to fight in whilst he was aliue, the same did he cover with his body after hee was dead: leauing behinde them an example, wherevpon posteritie might ground the memorable saying of that woorthy Martialist *Consalvo*, who whē his Captaines advised him (by reason of the weaknes of his forces) to turne back to *Capua*, did vtterly repell their counsaile, as preiudiciall to the honour and reputation of a Souldior; telling them, if the true spirit of *Magnanimitie* had harbour'd in their bosoms, they wold haue desired rather to haue

had



had their graues digged presentlie a foote further, then by retyring, to haue prolonged their liues a hundred yeeres.

✧ The fore-alledged Historian, speaking of the ancient flourishing estate of *Rome*, before such time as the dissolute excesse, and effeminate nyccenesse of corrupter age, had (like a Canker) eaten into the very marrow of her, and through a vicious in-bred habit and disposition, alt' red the sweete complexion of her countenance, ranks this desire of prayse amongst the chiefeest causes of her transcendent happinesse. Her Children (saith hee) were *laudis auidi*, full of thrift in husbanding their honor;

*Laudatas of-  
tendis aon lu-  
nonia pennas:  
Si tacitus spect-  
es, illa recondit  
opes.*

but *pecunia liberales*, very prodigall in spending of their wealth: *gloria maximum certamen inter ipsos erat*; Glory was the onelie subiect of all their differences & contentions. *Sic se quisq; hostem ferire, murum ascendere, conspici, dum tale facinus faceret, properabat*: which I cannot thinke proceeded so much from vanitie, as from a desire to publish & make known their sufficiencie, that afterwards for the good of their Country, they might be call'd to offices of a higher nature.

A certaine *Laconien* at the feast of *Olympike-games*, beeing offered a great sum of mony, not to present himselfe to combat, would by no meanes be perswa-  
ded

ded to accept it. And in the end,  
beeing demaunded of one, what  
the praise which with such labor,  
and sweate he had purchast, could  
auaile him; his aunswere was in  
smyling manner, that he should  
fight for it in battaile before the  
King. *Eò labor, et periculum à ple-  
risque impèditur, vnde bonos, et e-  
molumentũ speratur,* saith *Lactie.*  
And indeede, if wee suffer our  
Senses to be guided a little by  
*Observation*, we shall easilie per-  
ceiue, that in those Camps, where  
Prayse and Honour haue been  
ioyn'd patent with Exercise, for  
the training vp of youth in arms,  
there hath not been a priuat sol-  
dier, but when occasion hath  
brought him on the scene to bide



some tryall of his proficiencie, hath beene thought woorthy, by reason of his Martiall carriage and aspect, to haue the leading, & conducting of an army. Witnes the *Ottomans*: who by taking notice of euery extraordinarie action, performed by the least, & meanest in their troopes, haue so enflamed the courage of their *Musulmans*, that now the sounding of a Trumpet amongst the, is but to foretell the erecting of a Trophie; & the striking vp of a Drumme, is as a passing-bell to giue warning, of the approaching ruine and subversion of a Kingdome.

And, by this meanes haue they marcht (like tryumphant Con-

querors) ouer the bellies of the most victorious Nations; making (as they passe along) the wretched carcases of slaughtered Christians, litter for their ambitious and aspiring pride to trample on. *Peuertie*, with them is not made an argumēt of baseness and pusillanimitie, nor thought a let or impediment, to hinder *Desert* from any place of eminencie. It is no principle in their Philosophie, to measure Vertue by the ell of Fortune, or to respect her the lesse, for hauing bin trayn'd vp in a homelic cottage. No, the greatest among them, will think it no detraction frō their reputation, to com, whē, or wherfoeuer, the *starre of merit*

shall

shal appear within the compasse  
of their *Hemisphere*, & offer pre-  
sents of great value to her deer-  
deere Infants, lay they in a Man-  
ger. And heerein may their  
practice serue like a seuerer *Cen-  
sor*, to condemne vs of high trea-  
son against her glorious and im-  
periall Maiestie; and summoning  
the blood into our faces, make  
vs ashamed of our erroneous,  
and senselesse follie, *qui omnia  
præ diuitijs humana spernimus, nec  
honori magno locum, nec virtuti  
putamus esse, nisi effusa affluant  
opes*: that iudge of her greatnes  
by outward circumstances; thin-  
king it a thing impossible, that  
such a puissant, & mighty Prin-  
cesse, should abase herselfe so

farre,



farre, as to vouchsafe to lodge within the inclosure of a smokie roofe, or vaile her glory vnder the thred-bare habit of miserable, and wretched Want. But for all this, the goodnes of such proceedings, makes me not so farre delighted with those barbarous, and hellish infidels, as that I shold erect a Tabernacle, with an intent to dwell in a continuall meditation of their vertuous disposition in this kind: and therefore I will now passe them ouer, and come to other Considerations of more weight, and moment in this discourse.

The first whereof is, *whom* we prayse; the second, *to whom*; the third, *for what*; the fourth and

last,

last, is the end *Why*. In the first, men are very likely to erre, by too easily granting out their commendatory *Letters*; making them the escorte and guide, to bring a man vpon some future hopes, into the loue, and fauour of a third. Heerein therefore ought euery one to be very circūspect: for, if the merit of the party, doe not in some sort answer the relation that is made of him, it is alwaies so much out of the Wryters reputation.

*Qualē cōmendes, etiā, atq; etiā aspice; ne mox Incutiant aliena tibi peccata pudorem.*

*Polyperchon*, hauing entertained a fellow for the report *Xenocrates* gaue of him, and finding afterwards by his actions, that hee

did

did no way deserue it, writ to him, that thence-forwarde hee should be more diligent in examining the worth and value of a man, before hee did commend him. But, because the hearts of men are to him onely knowne, who is the searcher of all hearts, and who alone could testifie of *Nathanael* with such certainty as he did, that hee was an *Israelite*, in whom there was no guile, and that the rules of pietie commaunde vs to conceiue of their inward disposition, by their outward conuersation, that is, by coniectures of charity, and not by demonstrations of knowledge; our iudgements may be easily mistaken in them:

*Fall-*



*Fallimur, et quondam non dignū tradimus.--*

And therefore the verse following may serue heere for a precept:

*Quem sua culpa premet, deceptus omitte tueri.*

For he that takes vpon him the patronage of any man in this case, hee makes himselfe an accessory to the cryme. But for the better auoyding of all these inconveniences, it is good in matters of this nature, to make vse of that restraint of *Plato*, who writing to *Dionysius* the Tyrant, in the behalfe of *Helicon* the *Ciziceni*; & fearing least he shold attribute too much to his words, limited his beliefe with this caution, that what he writ, hee writ,

περὶ ἀνθρώπου ζῶν φύσει ἐν μεταβολῇ: of a creature, who by nature was the very obieſt of change. And indeede man is a Tree, the fruite whereof is neuer rype but in the latter ſeaſon: his nature cannot eaſily be diſcerned while it is in Greene: vve muſt ſee the floure, & the fruit of it. His firſt aſtions lightly neuer iſſue forth, but ſhadowed with the beautilous mask of formall diſſimulation: & ſuch a one enters into the Popedom, as common rumor did report of *Boniface*, like a *Fox*, that raignes in it like a *Lyon*, and goes out of it like a *Dogge*. *Il di loda la ſera*, ſaith the *Italian*; It is the evening muſt commend the day: & the life of man muſt be cenſured

by his end. There are som which now resolute with themselves to put on the gravitie of *Cato*; but presently shew themselves in publick, apparelled with the dissolute lightnesse of *Varinius*. One while *Curius* is not austere enough for them, *Fabricius* not poore inough, *Tubero* not sparing and thrifty enough: yet by & by they wil not stick to prouoke *Licinius* with their riches, *Apicius* with their riots, *Mecenas* with their dainties: so great and difficult a thing is it, *vnũ hominẽ agere*, to measure out this earthlie course of ours, with one, and the same pasc. No: there are fewe in this corrupted age, that are not somewhat tainted with the humor



of that fantastical Musician, who,  
as the Poet writes of him,

— *sapè velut qui*  
*Currebat fugiens hostē: sapè velut qui*  
*Iunonis sacra ferret: habebat sapè ducentos,*  
*Sapè decē servos; modò, reges, atq̃, tetrarchas,*  
*Omnia magna loquens: modò, sit mihi mensa tripes. &*  
*Cōcha salis puri, et toga, qua defendere frigus*  
*Quamvis crassa queat: —* Whē not-  
withstanding this his outward profession  
of frugalitie,

— *decies centena dedisses*  
*Huic parco, paucis contento, quinq̃ diebus*  
*Nil erat in oculis: noctes vigilabat ad ipsum*  
*Manē: diem totū stertebat: nil fuit unquam*  
*Sic impar sibi. —* Yea, there is not one, of  
whom that may bee truly saide,  
which the Spirit of all truth ob-  
serued to be true in *Helcana*, *Samu-  
uels* Father; who, for that hee  
suffered not himselfe to be car-  
ried away with any such humo-  
rous fluctuatiō, but remained cō-  
tinually firme vpon his square,

and vnshaken, was saide to be *vnus vir*, one and the selfe same man alwaies, what sinister accidents focuer did befall him. And therfore let not him that is carefull of his credit, launch too farre out into the prayses of any man, but keepe neere vnto the shore, & on the lee-side of such vnfortunate euent as may any wayes endanger it: let him not be too forward in superlatiues; but so commend good men, as hee may still reserue a *caueat* for their errors.

The second consideration that wee are to haue in matters of Praises, is, *to whom*. Many men (what by reason of the weaknes of their iudgements, somewhat

tainted with *Self-conceit*, or the greatnesse of their *Spirits*, not principled peradventure with such sounde instructions as they ought to be) are so tender, and ielalous of their own reputation, that whatsoeuer they hear attributed to the worth, and merit of another, is presently taken by them, as derogated from their owne. And hence it is, that to commend a man for any speciall vertue, or eminencie that is in him, either to his superior, or his equall, is to make him oftentimes suspected of the one, enuyed of the other, and himselfe that doth it, hated of both.

*Solyman* the great, hauing heard the acclamations, and cryes of



ioy, which by a generall consent of the whole Campe, were giuen to *Mustapha* his sonne, at his return from *Persia*, grew so enrag'd thereat, that after hee had most sauagely strangled him in his inner chamber, he caused his dead bodie to bee cast out to the view of his whole Army: proclaiming withall, that as there was but one *God* in heauen; so was there but one *Sultan* vpon earth. Nor was the massacre of this his warlike sonne the period of his furie. He likewise exercised this his inhumane and beastlie crueltie vpon *Sultan Gobe*, his second Sonne, for bewayling onely the fatall and vntimely miscarriage of his brother: and vpon *Sultan Me-*  
*hemet,*

hemet, his third, because he fled  
for feare; construing these their  
actions, by no better rules, then  
his owne disordinate and crimi-  
nall affections, to be most sensi-  
ble reproouers of that his bar-  
barous, and vnnaturall inhumani-  
tie: So little could he brooke  
a sharer with him-selſe, in the  
glorie of his so great an Em-  
pyre.

But (alas!) he is not the only  
man, that hath bin subiect to the  
commaunde of such irregular,  
& confused *Passions*. Many haue  
deserued to bee parallell'd with  
him in the like kinde. For, how-  
so-euer they made not so o-  
pen a profession of tyrannie as  
hee, but like cunning Paynters,

could so shadow their malicious proceedings, as that they neuer came abroad in their owne likenes, but apparrell'd with the outward habit of *Law & Justice*; yet can they not be altogether freed frō the deepe-wounding stroke of such deserued imputations.

I coulde instance the truth of this assertion vpon many: but, for breuitie sake, I purpose to omit them, & come to *Tiberius*; who, vnderstanding that the Senate was minded to grace the remembrance of his Mother, with fresh additions of honourable titles, endeavors by wise pretexts to alter their so decree'd determination: tells them they must obserue a moderation, in graunting

any



any speciall preheminences, or prerogatiues to women: himselfe wold expresse the like temperancie, in qualifying those that should be attributed to him. But, what-soeuer hee pretended in words, it is manifest, that this his outwardly professed modestie, proceeded from no better grounde, then from an enuious distaste he had of her aduancement. And therefore (as *Tacitus* reports) he would not so much as assigne her one *lictor*, *Muliebre fastigiū in diminutionē sui accipiens*: thinking with himselfe, that vnlesse hee topt the spreading branches of her glory, they could not choose but fall out to be very hurtfull and preiudiciall,

by their ouershaddowing greatness, to the prosperous & flourishing vprising of his owne. *Alexander* will at no hand admit of any more then one onely *Sunne*: and whosoever shall presume to parallel his atchiuements (were it with the valorous attempts of his Father) shall hardly free himself from being made the tragick subiect of his incensed furie. Princes cannot brooke, that eyther their Vertues, or their Fortunes, should admit comparison. As they haue the start of all men in the one: so loue they not to bee out-stript by any in the other. Such as are beneath the in estate, and bounde by reason of their birth to acknowledge (as inferior

riour homagers) a dependencie  
vpon their greatnesse, must (in  
their presence) esteeme of them-  
selues, how qualified soeuer, but  
euen as bare and naked *Cyphers*.  
Theselues alone will be thought  
the Numbers, that giue a sub-  
stantiall existence to the being of  
them all. *Dionysius*, because hee  
coule not equall *Philoxenus* in  
Poetrie, nor *Plato* in discourse,  
condemned the one to the Gal-  
lyes, and sent the other to bee  
solde for a slaue in the Island of  
*Aegina*. And hence was it, that  
*Brissou*, running a match with *A-*  
*lexander*, was willing (instructed  
peradventure by the like ex-  
amples) somewhat to conceale,  
and obscure his owne abilitie



in the course : knowing ( as it is indeed ) that as to be permitted to contende in any thing with a Prince, is glorious; so to doe it with that obstinacie, as not to giue ouer without victorie, is verie dangerous. *Favorinus* therefore, the Philosopher, had reason, when his friends vpbraided him, for yielding himselfe vanquisht by *Adria* the Emperor, in a cōtroversie which was betwixt them, about the interpretation of a worde, to fashion them this reply : What, said he, would you that I should seeme to bee more learned then hee who is Commander ouer thirtie legions? *Augustus* writ verses against *Asinius Pollio*, & I, saith *Pollio*, hold

my peace. It is no wisdom for a man to show himselfe a *Scribe* against him, who (if he once be nere so little moued) can easily proscribe. And from this consideration, grew that witty saying of *Carneades*, that the children of Princes, neuer learnt any thing so well, as the managing of horses. For, in all other exercises they tooke in hand, euery man was content to disable himself to hearten them: but a horse, that was neither Courtier, nor flatterer, threw the heyre apparant of a kingdome, with as little respect as he would the sonne of a Cobler. Wherefore euery man (as well for his owne securitie, as his friends safetie) must bee very

nyce

nyce in commenting vppon his woorthinesse, in the hearing of any soueraigne authoritie.

*Regibus (saith Sallust) boni, quàm mali suspectiores sunt; semperq; his aliena virtus formidolosa est.* The goodnesse of a subiect, giues Princes oftentimes occasion to suspect; and his vertue doth but furnish them with matter of feare. Yea, the like respect must not be altogether neglected, in relating it, though but before their equalls, and such, as in the neereſt degrees of consanguinity, may seeme allyed vnto him. For, oftentimes there is danger euen in those: for prooffe whereof, I wil produce one onely accident, which not long since

hap-



happened betweene two brethren of *Ferrara*. The one was the Cardinall *Hippolitus da Este*, who fell extreameely in loue with a neere kinswoman of his owne: and perceiuing that shee with no lesse affection doted likewise on *Don Giulio*, his naturall brother, whom very often, euē vnto him, out of the vehemencie of her *Tassion*, shee would commend for the best-deseruing gentlemā that *Italie* then afforded, extolling (among many other extraordinary parts wherwith Nature had sufficiently inricht him both in body and mind) the beautie, and fairenesse of his eyes, vvhich shee protested to the Cardinall, vvere the principall, and

chiete

*Essaies Politicke*

chiefe *Solicitors* of her affections towards him : Heereat he grew presently so much enraged, that hauing waited his time, and opportunitie, one day as *Giulio* was a-hunting, most inhumane-ly he deprived him of the both ; glutting the violence of his beast-ly furie , with the ruinous defa-cing of those parts, which were the main disturbers of his hopes: A tragedie fit to be recorded, as well in regarde of the person by whom it was acted, as in regarde of the thing that occasioned the action. Which may serue vs like- wise, for a precedent wheron to grounde this *Caution* ; that it is not good to commend any man, so, as that the hearer may thinke

him-

himselfe any kinde of way disabled therby. And therefore, it will not be amisse for wiser men, so to qualifie the approbation of their friends deserts, as that they may not seem, either by their inward passion, or their outward words, to insinuate an impossibilitie to the stāders-by, of euer matching their so eminent perfections, or to vpbraid them with a defectiue want of such good parts, as they confidently giue out to bee so excellent in them: for this is but to expose himselfe to danger, & his friend to envie.

*L. Quintius*, surnamed *Cincinnatus*, when he tooke vpon him to plead for his sonne *Ceso* (who by carrying himselfe as a profes-



sed enemy to popular proceedings, had incurr'd the hatred, and displeasure of the *Tribunes*, and thereby so endangered his life, as that nothing was left him but the very bare chance of the dyce to saue it) knew that to alledge his worthinesse, & knowne deseruing, as other his friends had done, was not the way to secure him from their malice; but a meanes rather to set an edge vpon that envious dislike, which so apparātly threatned his vtter ouerthrowe. And therefore, directed (as it were) by a better discerning wisdom then the rest, hee chooseth out a path (for the safetie of his Sonne) directlie contrarie to that which they had

trode:

trode: omits the recitall of his merites, as thinges not fitting to bee scene of a distempered sight; acknowledgeth a faulte; and in that regarde, with great instancie, desires the people (in humble and submissiue tearmes) to beare with the weakenesse of his yeeres, and not to vrge the forfeiture of his vnadvised error.

And indeede, it is farre better some-times to confesse our selues tainted vvith such imputations, as (beeing vnderferued lie cast vppon vs) cannot greatlie blemish our reputation, then (by standing obstinatelie vppon tearmes of innocencie) to contende with *Greatnesse*; who

would willingly enough (perhaps) in colder bloode, admit a reconcilement, so it might not seeme to proccede from any diversitie or alteration of opinion in themselves.

The third consideration is, *for what.* *Nō omnis fert omnia tellus:* every ground is not fit for every feede; no more is every man for every action. The powerfull hand of irreproqueable wisdom, hath divided our sufficiencie into little portions; so that he who is excellent in the leading of a Company, may happely proove vn sufficient in the guiding and conducting of an Armie: which *Saturninus* did not sticke to instance on himselfe, when those



which were his equalls in the warres, were minded to invest him with that absolute cōmand. Wherefore, whosoever he be, that out of desert (as it were) shall seeme to challenge a speciall approbation of his own dexterity beyond all men, in the right performance of all things, hee doth but manifest his ouerweening weaknesse in presumptuous arrogancie; and what-ere hee be, that shall yeeld to him heerin, his vnwoorthy basenesse in seruile flatterie.

The heathen thought it a thing impossible, that any one Deitie should be of power so infinite, as to be able of it selfe, to swaye the rule, and gouernment of this

whole Vniuerse: and therefore did they seeke out Gods of an inferiour nature, on whom (as vppon ministring Spirits) *Jupiter*, the Superiour of the Convent, might in some sort vnburthen him-selfe of so great a care; allotting to euery one of them (according to their seuerall endowments) a speciall charge.

And heer-hence it came, that one was furnamed *ENYALIOS*; another, *MANTOOS*; a third, *KERDOOS*; and that *Venus* had her foueraignty allotted her in Nuptiall-chambers, rather then in Martiall-tents: as being a thing altogether vndecent, that one of her composition,

sition, should any way intermed-  
dle with Armes.

But, that vvee may descend a-  
gaine a little lower, to creatures  
of our ovvne mould; doe wee  
not plainlie see, that in the dis-  
pensation of spirituall gifts,  
there is so great a difference,  
and varietie, that hee who hath  
the spirit of wisdom, may want  
the vtterance of knowledge? he  
that hath fayth, may be altoge-  
ther destitute of the power to  
worke miracles? and hee that is  
endued with diuers tongues,  
may bee thoroughlie vnfur-  
nished of the meanes to inter-  
pret them?

The reason wherof, is deliuered



by the mouth of *Truth*, in the 12. of the first to the *Corinthians*, to be only this, viz. that there might bee amongst vs a necessary vse one of another; and that like so many seuerall members, wee might serue for the comforting, and building vp of one and the same bodie. *Moses*, howsoever he excelled in all the learning of the *Egyptians*, yet because himselfe was not an *Aaron*, that could vtter things; nor a *Iethro*, that could order them in such manner as was requisite; hee was faine to craue the assistance of the one, and willingly follow the directions of the other. There is the like diuersitie in the distribution of such gifts as are vsuallie

tear-

tearmed naturall: so that he who is swiftest in running, is not alwaies the nimblest in wrestling. *Castor gaudet equis; ovo prognatus eodem, pugnis.* Euery man hath his speciall talent giuen him frō aboue; and ought therefore to endeuor, as much as in him lyes, to beautifie, & adorne that *Sparta* which is befallne him. For, whosoever shal attempt further, hee shall but manifest his weaknesse, and reape deserued laughter for his recompence.

*Antony*, angling one day in the presence of *Cleopatra*, grewe discontent because hee caught not any thing: but she, perceiuing it, willed him (in smyling manner) to lay-by the lyne, as

fitter

fitter for the *Egyptians* to handle, then for him, whose handes were better taught how to subdue whole Countries, and conquer Kingdoms, then how to manage so mean an instrument.

Hence is it, that to giue out confidently of any man, & without exception, that he is skilfull in many things, is but secretly to insinuate, that hee is eminent in none. Mans iudgement and capacitie, is bounded with verie strict limits. And it is a prouerbe no lesse true then ancient, that he which grypes at most, doth alwaies lightly fasten vpon least. Wherefore, what-ere hee be, that desires to advantage his friende by any commendations, let him

instance



instance his speeches alwaies on particulars: besides, let him haue regard to the qualitie of his person. *Philip*, hearing his sonne *Alexander* sing wonderfull well at a certaine banquet, wherevnto himselfe was invited, did not stick to vpbraid him with his excellencie therein; asking him, if hee were not ashamed to be so skilfull in a facultie, which was so farte belowe him: thinking, it should seeme, that the following of such things, as were no lesse ful of vanity, then voyde of profit, might argue a neglect of honourable enterprizes; and so fall out to be preiudiciall to his the growing reputation, rather then otherwise.

And

47. 101  
*Essaies Politicke*

And indeede *Prayses* are no way gracefull, vnlesse they be presented with the troupe, and in the traine of such as are proper vnto vs. It is a kinde of scorne and indignitie, to pryze a man by such abilities, as holde not some decent correspondencie with his ranke; as likewise by such as ought not to be the chiefe and principall in him. And this, *Demosthenes* knew full well: who hauing alwaies been a professed ennemie to the fore-saide *Philip*, King of *Macedon*, & hearing that *Aeschines* and *Philocrates* highlie commended him for that he was well-spoken, faire of countenance, & could with ease swallow downe the largest cups, did

not sticke to retort their speeches backe, to his disgrace; telling them, that none of all those qualities, were any way befitting the person of a prince. For, the one was rather the propertie of an *Advocate*; the other, of a *Woman*; & the third, of a *Sponge*. So that praises, vnlesse they be somewhat futable to the estate, & condition of the partie whō wee praise, they may prooue to be burthensome vnto him, rather then otherwise; and therefore, due consideration must be had of those things, for which we goe about to commend such as wee affect, before we doe apply the; though of themselues, and without extrinsecall relation, they be

neuer



neuer so laudable. For, that which is a beautie in one face, (the right proportion of lineaments well considered) may be a blemish in another.

The fourth and last consideration, is the end *Why*. Mens actions can not well be construed by a better rule, then by the scope whereat they ayme. The first apparances of things are very dangerous, and deceitfull: and therefore, out of them it is impossible to extract a settled iudgment of their sequel. The end alone is that, which must intitle them by the attribute of good, or euill. VVherefore, howsoeuer wee are bounde to giue our neighbours proceedings a cha-

rita-

ritable interpretation ; yet in those thinges, which may somewhat neerelie concerne our selues, and vwherein wee discover not the drift of their designs, a wise distrust, and slownesse of beliefe, is not prohibited. They are the sinewes of wisdom: and whosoever is so nyce and scrupulous, as to refuse the benefit of them in this case, is no way to be pittied, if at length he reape the fruite of his superstitious follie.

Many there are, that haue hony in their mouthes, but wormwood in their hearts; and like vnto our *Ower-men*, looke one way, and row another: which, *Alfonso* king

of

of *Naples*, very wisely discouered in a certaine Gentleman, that was a follower of his Court. For, hauing one day (with no better intent, the to make the smoo-ther passage for his calumnious detractions) exceedingly commended vnto him the worth, & good deseruing of one, whom he hated euen vnto death; Surelie, said the King to those that were about him, this fellow goes about to lay some snare wherein to entrap his enemy. And heer-in was hee nothing deceiued: for, shortly after (when by reason of his former commendations, hee thought his speeches might pass without suspicion either of enuie or malice) he came



vnto him with a contrary note. Wherefore, it behooues euerie man to stande warily vpon his garde; as well for other mens good, as for his owne. *Frontinula fides*. Harpies haue Virgins faces, but Vultures talents: and the Hyæna, though it looke like a friend, deuoures like a foe. This world is a Theater, wherein nothing is represented vnto vs, but in a personated fashion. Look into *Epeus* horse; and whatsoeuer the outside promise, you shall find in the bowels of it, the destruction of *Troy*. It may well argue a generous spirit, but with all, a want of iudgement in anie man, that on the suddaine shall repose much trust, & confidence

Eccle. 13.

in a reconciled friendship . The Lyon is a Lyon, though he shrink vp his clawes : & there be many, who (notwithstanding they pretend a sincerenesse of loue, and affection, in all their dooings) want not a wil to conceiue a mischief, if they had means, & oportunitie to effect it . *Tacitus*, making a brieve recapitulatiō of those causes, which brought *Agri- cola* into disgrace with *Domitian*, among others, rankes these kind of persons, as the chiefe. *Causa periculi*, saith he, *non crimē vllū, aut querela læsi cuiusquā : sed gloria viri ; ac pessimū inimicorum genus, laudantes*. That which endangered him, was not any crime in himselfe, or complaint in o-  
thers :

thers: but the greatnesse of his worth; and (the most dangerous kinde of enemies) those that cōmended him. And indeed, in the courts of Tyrants (where, as *Tacitus* reports, *honores pro crimine*, honorable atchiuements are accounted capitall offences; *et ob virtutes certissimum exitium*, and Vertue is rewarded but vvith sure destruction) there needeth nothing to procure the downefall of a hated enemy, but a cunning applauding of his once suspected merits. *Sinistra illic erga eminentes interpretatio; nec minus periculum ex magnâ famâ, quàm ex malâ*. It is the nature of those inhumane Cantballs, to growe icalous of such

*In vita  
Agric.*



abilities as are reported to be so excellent in others; and wherof they find so great a want, and defect in themselves. Their owne vicious disposition, makes them apt, and prone enough to interpret the nature, and qualitie of mens desires, by the greatnes of their defects.

*Annal.  
lib. 14.*

Hence was it that *Tigellinus*, a man renowned vnder the gouernment of *Nero* for diuelish practices, that hee might with more ease, and lesse suspicion, effect the ouerthrow both of *Plautus* and *Sylla*, began (as our historian saith) *metum principis rimari*, to search the feares, & iea-lousies of his Soueraigne: which after hee had once found out, he

did

did so cunningly worke vppon them, that with commēding vn- to him their Nobilitie, together with their sufficiency, he brought him shortly after, to be the bloodie actor of that vnhappy Tragedie, whereof himselfe had bin the accursed author. But Princes are not alwaies to be burthened with the disastrous euēts of such proceedings. They doe but as weaker Patients, who by the counsaile, and advise of their Physician, doe swallowe oftentimes a deadly poyson, in stead of a wholesome drug: themselues beeing altogether vnable to discover the deceit, when arte and skill hath cunninglie disguised it. In fenny regions, saith *Varro*,

*1. Dere  
Rust. 15.*

Cap. I.  
Praxis  
Medic:

there are certain creatures bred, of quantitie ſo ſmall, that no eye can poſſibly diſcerne the; which beeing drawn with the very ayre thorough the noſtrils, into the braine, and through the mouth, into the body, are afterwards the cauſe of many dāgerous diſeaſes. Thus, in the head of an *Italian* (as *Holerius* writes) was engendred a *Scorpion*, & that by his often ſmelling to the herbe *Baſile*. For euen ſo likewise may thoſe little *Atomies* be ſnuft vp with the ayre. No maruaile then if, with the prayſes of an ill-affected minde, there ſteale into the eares of Princes, that which may poyſon, and corrupt their iudgement, mouing their fancies



to a causelesse ieaiousie of the  
partie praysed.

All men are prone to belicue  
those things, that cary any shewe  
with them of securing, either the-  
selues, or their estates; as likewise  
to distrust the cōtrary. And how-  
soeuer a *Cesar*, or a *Guisard*, who  
neuer vnderstoode the meaning  
of that worde *Feare* (out of the  
height of their vndaunted cou-  
rage) might in a carelesse maner  
seeme to neglect the true relati-  
ons of intended treacheries, or  
(scorning as it were a strict en-  
quirie) confront them only with  
an invincible spirit, & say, *On n'o-  
seroit*, they dare not attempt it:  
yet where wisdom is vs'd as an  
ingredient to qualify that, which

exceedes in cyther, they may be  
take as soueraigne preseruatiues,  
and that without feare of preju-  
dice to a generous and vertuous  
mind.

But, that wee may not leese  
our selves in things extrauagant,  
let vs draw some-what heerer to  
our home. There are another  
kinde of cunning vndermyners,  
who, when they see their aduer-  
saries, or such as they affect not,  
advanced to any place of digni-  
tie, the discharge whereof, re-  
quires an extraordinarie suffici-  
encie, will not let, as often as oc-  
casion is giuen, highly to com-  
mend their worth: but, if we ob-  
serue them, it is neuer lightlie,

but

but with disabling them in the  
maine: Thus hath *Subtillie* been  
oftentimes the supplanter of true  
*Desert*, and craftie *Ignorance* the  
deposer and dispossesser of an a-  
ble *Vertue*. Thus was *Taurion*  
wrought out of the gouernment  
of *Peloponnesus* by *Apelles*, whilst  
hee perswaded the King that hee  
should doe well, to employ such  
worthy men as he, about his per-  
son: which consideration, seru'd  
but as a colour to shadow his si-  
nister aimes; for, his direct and  
principall end, was to invest a  
creature of his owne with that  
charge and dignitie. Wherefore,  
it behooueth Princes, not to giue  
too much credit to the informa-  
tions that are giuen them by o-



thers, of such as they imploy in any charges of importance; but for their owne safety, and theirs, to haue a certaine experimental knowledge, of themselves.

The Fencer some-times cunningly takes his ayme at the foote, when his intent is to reach the head: and many men, by blaming the seruant, haue sought the ouerthrowe of the Maister.

*Francis Sforza*, being very desirous to remoue both *Troilus* & *Peter Brunorus*, two Leaders of no small account, from the service of *Alfonso*, king of *Naples*, framed a Letter, in the end whereof hee willed, that without delay they should put in execution the

consultations that had past betwixt them; which he conueyed in such manner, as it fell into the handes of the king: who, vnderstanding the contents, sent them therevpon as prisoners into *Catalogne*; and by that meanes, de- priued himselfe of the benefit, & vse of two experienced Coman- ders; and gaue his enemy that contentment which hee looked for.

I could instance the truth of this assertion on many more exam- ples: but I am call'd away by an- other kinde of sinister prayfers, who are not absolutely led with any malicious intent to offende others, but onely with a desire to benefit themselues; & these are

visually termed flatterers. Their  
end is altogether different from  
the former: and howsoever they  
proove to be no lesse hurtfull the  
any of the rest, yet is it but by ac-  
cident, and as the Ivie, corrupts  
the wall which it embraceth. But  
because they are easily discer-  
ned by purer iudgements, and  
such as are not tainted with anie  
humorous *Selfe-conceit*, I will  
heare leaue both them  
& this discourse.

(\*)





## Of Paines & Industrie.



Here is no better marke of a true generous disposition, the to attēpt those things, which are hard to bee atchiued. The easinesse of dooing, worketh oftentimes in some, an vtter distaste of what is to bee done. *Ingrata quæ tuta*: Vertue admits not facilitie for her companion; the path shee treads, it must be rough and thorny. No

accidents haue power to make  
her turne her backe. Labour and  
paines, are the onely foode wher-  
with she fatts herselfe. The threats  
of Tyrants, tortures, and tortu-  
rers, are so farre from dismaying  
her, that they serue rather to  
breathe a second life into her.

*Duris vt ilex tonsa bipennibus  
Nigra seraci frondis in Algido,  
Per damna, per cades, ab ipso  
Ducit opes, animumq; ferro.*

Like a topt Elme,  
whom harder Axe bereaues  
In *Algids* fruitfull soyle  
of his blacke leaues,  
Through loss, through slaugh-  
ter, and excessiue paine,

Euen from her wounds  
she gathers strength againe.

It is no part of hers, to go cree-  
ping into a hollow Caue, or bee  
beholding to a massy toombe for  
freeing her from the strokes of  
an incensed fortune. She breaks  
not off her intended purposes,  
neither dooth she alter her pro-  
pounded courses, what-soeuer  
storm, or tēpest is like to happen.

*Si fractus illabatur orbis,  
Impavidam ferient ruinae.*

Though the wide world, (fall,  
being broke, should chance to  
Her may the ruines hurt,  
but not appall.

No: 't is in vulgar, and adulte-  
rate spirits, that the soule of

Motion



Motion is whollie deriued from the likelihood of Action. *Auida est periculi Virtus*: true noble dispositions, cannot relish any enterprize, further then it is seasoned with difficulties & dangers. *Edward* the third of *England*, vnderstanding on what nice tearms the life of the *Blacke-Prince*, his sonne, did stande, when at the towne of *Crecy* (by reason of the great advantage the *French* had of him, both in multitude of men, and commodiousnesse of place) he was (in all mens iudgements) accounted but as matter, out of whose ruines his enemies might frame vnto themselues a glorious victorie: and fearing least by sending fresh supplies,

he might hap to derogate from his transcending reputation, returns him no better comfort, then this short answer could afford him; *That eyther hee must win the fielde, or lose his life: himselfe would remaine a witnesse of his valour, ready to second what he had begun, when need required.*

This v unexpected message, in so great a necessitie, from a father, was so far from dismaying him, as that it rather added vigour to his strength: so that, considering with himselfe if he ouercame, his glory would be the more; if hee were overcome, it could not be much lesse; hee hastens to the fielde, giues the onset, & ennobles both the day, and place by

the fall of thirtie thousand of his  
adversaries, 1500. of them bee-  
ing *Earles*, *Barons*, and *Gentle-*  
*men* of note: which, like a dan-  
gerous feauer, did so shake eue-  
rie particular member of the  
Realme of *France*, as that long  
time after, it lay bed-rid of that  
ouerthrow. And indeed, the de-  
spaire of conquering, yea, and  
some-times the feare of beeing  
conquer'd, hath to many Armies  
been the onely meanes, by which  
they haue obtained what they  
little sought for. Witnes the first  
iust battaile, which the *Romans*  
fought against *Hannibal*, vnder  
the conduct of *Sempronius* the  
Consull: in which, a troupe of  
well nigh tenne thousand foote-  
men



men were seised on the suddaine with such an affright, that not seeing which way els they might make passage for their fainting baseness, they cast themselves athwart one of the thickest ranks of their opposites, which they pearced with a wonderfull furie, to the great amazement, & discomfort of the *Carthaginians*: but (alasse!) 't was but a shamefull and dishonourable flight, bought at the same pryce they might haue done a glorious and renowned victorie.

*Julius Caesar* made knowne vnto the vvorlde the singular prooffe of his valour, vwhen being (with his Cohorts) to passe the Riuer *Rubicon* ( which was

the vtmost bound & limit of his Prouince) and hauing weighed with himselfe, the danger that attended so high an enterprize (wheras *Peace* and *Safetie* offred to kisse his feete vpon the alteration of his proceedings) he sets vp his rest, throwes the dyce, and in a desperate resolution, cryes *Haue at all*: intending, it should sceme (rather then hee would misse the purchase of his aymes) to polish and fashio[n] out his the rough-hewen fortune, with the edge of his subduing sword; and to make way for his ambitious hopes, through fieldes of Iron, and streames of blood, to that imperiall dignitie, where-with in the end, hee saw himselfe most

hono-

honourably posselt.

That Vertue is but weake, and ill deserues the grace and credit of so high a style (being of it selfe vnable to giue life to any heroicall desaigne) that cannot with a fixed countenance out-stare the threatning eye of Danger, and make day for them, through all opposed discouragemēt's what-soeuer.

*Pelopidas*, beeing advertised that *Alexander* came against him, with a farre greater Armie then his, was nothing mooued ther-with, but aunswers presentlic: *So much the better; wee shall subdue the more.* The *Lacedemonians* were neuer wont to aske, πόσοι εἰσι, how many are our ene-



mies; but  $\pi\sigma\epsilon\iota\sigma\iota$ , where be they: knowing their valour to be of so sounde, and strong a temper, as could not any way bee daunted with advantages. And this same warlike humour, which was naturally bred in them, hath vpon vrgent necessitie beene found in many.

It is an errour therefore, and an ouer-sight (which in a skilfull Commander merits no excuse) To deprive his enemies of all meanes & opportunity of flight; enforcing them to exercise the strength of their hands, whē their owne basenes would willinglie (perhaps) haue embraced any occasion, that might haue put in vse the swiftnes of their heeles.

It

It was *Scipios* opinion; *Viam*  
*hostibus, quâ fugiant, muniendâ.*  
For indeede, there is nothing so  
hard to bee withstoode as armed  
*Feare*. Those of *Gaunt*, percci-  
uing *Lewis*, Earle of *Flaunders*,  
vnwilling at all hands to receiue  
them againe into his fauour, vn-  
lesse with halters about their  
necks, they would aske pardon  
of him for their past offence; as-  
sembled themselves together to  
the number of 5. thousand; went  
and confronted his Army of for-  
tie thousand; ouercame it, and  
free'd themselves whollie from  
that Despotical kind of govern-  
ment, to which before (vpon in-  
different tearms) they offred to  
submit both theselues & theirs.

## Essaies Politicke

The Earle of *Fois*, who in lesse the three months (shewing himselfe a Captaine, when hee was scarce a Souldier) had with such valour, and celeritie, ennobled his name, by so many victories obtain'd in *Italie*, against the *Spanyards*, in the yeere 1512. was slaine by a troope of their *Infanterie*, whilst hee strove to perfect his victorie; beeing not able to endure, that (all the rest beeing scattered and discomfited) it alone should depart the fielde as tryumphant, with her ranks vnbroken, and vnsever'd.

It is not good therefore for any man to presume too much vpon his fortune. *Vitrea est: tunc cum splēdet, frangitur.* And, as the

French



French prouerbe dooth testifie,  
*Par trop presser l'anguille, on la*  
*perd*: he that grypes an Eele too  
hard, is in danger to lose it. Ma-  
ny haue had the victory snatcht  
(as it were) out of their jawes, &  
themselves become the disho-  
nourable pryze of whome they  
had earst most honourably sur-  
pryz'd, for not making a golden  
bridge for the retyring forces of  
their enemy to passe ouer: So  
great a power hath necessitie, to  
rowze vp the drow sic courages  
of men, and to enflame their pa-  
ler livers, with a resolution to sel  
their liues at as high a rate as  
possibly they can, rather then of-  
fer themselves *gratis*, and vnre-  
venged, to be like sheep slaugh-

tered

tered by the furie of their aduerſarie. *Vna ſalus victis, nullā ſperare ſalutē.* What greater motiues or encouragements could haue been vſed, to ſupport the weakneſſe of a yielding Armie, then thoſe which *Veſtius* applyed to his ſoldiers, when hee perceiued them to faint vnder the furious encounter of the *Romans*? What (ſaith hee) are you deſirous to ſee your houſes, your wiues, your parēts & your children? follow me. There are no walls, nor ramparts, to interrupt your paſſage: Armes only are oppos'd to armes: your valour doth altogether equall theirs: but now neceſſitie giues you the vpper hand of them. And indeed, where haue we ſeen greater valiancie, then in

those desperate troopes, that like *Catilines* sedicious followers, *di-  
vicias, decus, gloriam, libertatem,*  
*atq; patriam, in dextris portarunt;*  
carried their wealth, their honor,  
their freedom, and their country  
in their hands. Witnes those se-  
verall inundations of warlike le-  
gions, which the populous fruit-  
fulnes of *Scythia*, and the rest of  
those colder clymats in former  
times haue afforded; who want-  
ing place to inhabit in at home,  
haue fought abroad, & by vertue  
of their swords, entituled theselues  
in most of the chiefeft parts of  
Christendom, disseising the right  
owners, and making themselues  
*Franc-tenāts* of their kingdōs, &  
possessions, both in law, and deed.



The prooffe heereof wee may see in the *Longobards*: who being driven (by want) to forsake their natiue soyle (which was an Island in the *Alman-sea*, called *Scandinavia*) entred into *Italie*, made theselues absolute Lordes of *Gallia Cisalpina*, and styl'd it afterwards (in remembrance of their so wonne conquest) by the name of *Lombardie*: as likewise in the *Huns*, and *Garians*, who vnder the ensignes of that victorious, and so renowned *Attila*, their king, after his expulsion out of the territories of *France*, possessed themselves with the whole Country of *Pannonia*, and by a compound name, called it *Hungaria*. And, that we may draw a

little

little neerer to our owne home; the *Normans* (a people gathered together not onely from *Denmarke*, but from *Suedland*, and other *Septentrionall* Countries there adioyning) tooke such sure footing in *Neustria* (by the now *Normandie*) during the time that *Cbarles*, furnamed the *Große*, cōmaunded it, that hee was faine, considering hee could not doe otherwise, to graunt it the, conditionally they would acknowledge theselues ever after, *liegehomagers* for it to the Crowne of *France*.

*Vertue* is neuer in her proper element, but when death & danger seeme to haue hemm'd her in on euerie side: shee scornes the

pryze,

pryze, whose purchase requires not the vse of all her nerues. *Imperia dura tolle, quid virtus erit?* saith the Tragick. *Inueniet viā, aut faciet*: Wheresoever shee become, she will either find a way, or make one. No calamitie is of power sufficient to bring her vnder. This Maiesty alone, knowes not what it is to suffer checke: it can neither be elevated, nor dejected. Her greatnesse (like the highest beauens) is alwaies firme and without clowdes. Are you desirous to see her? you shall finde her in the Temple, in the market, in the Court: you shall finde her standing at a breache, or scaling of a wall; her garments dustie, her countenaunce all

rann'd



tann'd, and her hands as hard as Iron. VVherefore, whosoever is possesst with her, let him prepare himselfe for dangerous assaults.

The *Gladiator* thinkes it a disgrace, to see himselfe compos'd with one, cyther in strength, or skil, inferiour to himselfe; knowing (as it is indeede) the victory cannot be glorious, which is not dangerous. *Bellum cum captivis, & fœminis, gerere non possum: Armatus sit oportet, quẽ oderim*, said *Alexander*. And at the games of *Olympus*, hee vvould not runne, vnlesse hee might haue Kings for his competitors in the pursuit of the victorie.

*Paul. Emilius*, by reason of the

base,

base, and fearefull speeches, that  
issued out of the mouth of *Perse-*  
*us* after his captiuitie, thought  
himselfe nothing honour'd by  
the ouerthrowe of so faint, and  
cowardlic a foe.

*In Tauros ruunt Lybici Leones:*  
*Non sunt Papilionibus molesti.*

Against stout Bulls  
the Lybian Lyons hie:  
And ne're molest  
the weaker Butterflie.

The like doth *Fortune*; *Fortissi-*  
*mos sibi pares querit*, shee looks  
out the strongest for hir *Antago-*  
*nists*: the rest shee passeth ouer  
with disdain.

*Transit tutos Fortuna sinus:*

*Me-*

*Medioq; rates quærit in alto,  
Quarum feriunt suppara nubes.*

Wherefore, whosocuer hee bee,  
whose happineffe was neuer sha-  
ken with any rough encounter,  
may rest assur'd, that she sees no-  
thing in him able to sustaine it;  
so that he need neuer feare her.  
His own basenes doth sufficient-  
lie secure him.

*Servantur magnis isti cervicibus Ungues;  
Nec gaudet tenui sanguine tanta sitis.*

Shee seekes a *Mutius*, when she  
is arm'd with fire: and glories in  
his vertue, that (like *Fabricius*)  
can shewe himselfe an *Atlas* a-  
gainst her vnder the heauy bur-  
then of *Pouerty*: or that can with  
*Rutilius*, cōfront her in the force



of banishment; or with *Regulus* outstare her in the horrible aspect of hell-bred tortures. Giue her a *Socrates* for her aduersarie, that can swallow poyson with as vnchang'd a countenaunce, as hee would a delightfull potion: or a *Cato*, that dares challenge the field of Death, and hold him at hard play with his owne weapons, and then she is pleas'd. An easie yielding spirit, she esteems a subiect too vnwoorthy for her ambition to worke vpon. Wherefore, whosoeuer shall at all times haue beene so pamperd vvith prosperitie, as that hee neuer felt the heauie hand of *Affliction*, let him not glorie in the mildnesse of his starres, attributing  
that

that peaceable, and calme tranquillitie to the goodness of God towards him; for this were but to flatter himselfe in an erroneous opinion. Let him rather take notice of his owne defects, and be assur'd, that hee is altogether destitute of that heroicall, and generous heat, that should enable him to make head against *Adversitie*, and is therefore purposeles past over. Had he beene a *Samson*, many thousand *Philistins* should haue bent the force of their malicious minds against him: or had hee beene a *David*, a Lyon should haue beene sent to try him, and a Giant to provoke him.

Did the all-seeing Eye of heaue

discerne but the least sparke of vertue in any, he would not suffer it to lie buried vnder the embers of a secure, & vncontroll'd estate: some stormy accident, or other, should haue serv'd for winde to kindle it, and make it blaze foorth to the sight of the whole world. Had not *Rutilus* bin wrongd, his innocencie had nere bin knowne. *Illustrat fortuna aliquos, dum vexat.* Crosse accidents are often-times the publishers of a concealed vertue. *Zeno* knew himselfe fitter for a Philosopher, then a Merchant; yet seeing the life hee led was both pleasant, and profitable, he was loth to giue it ouer, to imbrace the other: but hauing vn-

derstood



derstoode that the ships hee had at sea, beeing very richly laden and vppon returne, were cast away, he did then acknowledge a superior prouidence; and out of a carelesse apprehension (it shold seeme) of so great a losse, tells *Fortune* shee did well to range him to the gouerne, and to the studie of Philosophie. *Languet per inertiam saginata virtus*. The edge of *Industrie* is cleane abated by the force of pleasure, and securitie. It is neuer busied but when some vrgent inconvenience doth find it worke.

After that man had forfeited those faire possessions, in which his Lord, and Maker (out of the

abundance of his fatherly loue) had placed him, & was enforc't thereby with his posteritie to shift for himselfe in so vast, and desolate a wilderness, as the world was then; how quicklie sundry arts Mechanicall, which otherwise perhaps had nere bin heard of, were found out, who can be ignorant? *Want* was their mother, howsoeuer *Plenty* afterwards fell out to be their Nurse. Yea, the like may bee likewise seene in creatures of an inferior nature: and hence is that of the *Satyrist*;

*Quis expedituit Psittaco suum xoupe,  
Picasq; docuit nostra verba conari?*

Where did the Parot learne  
Good morrow Sir to cry,

Or

Or who the chattering Pyes did  
teach, our words to proue & try?

The reason whereof, is by him-  
selfe set downe in the verses fol-  
lowing.

*Magister artis, ingeniq; largitor,  
Venter, negatas artifex sequi voces.*

That which doth art impart,  
and wit bestow,

The belly, skill'd voyces  
deny'd to know.

This was it, that brought them  
to it, saith hee. But there are ma-  
ny other respects sufficient of  
themselves, without the ayde of  
this, to worke the like effect in  
man: as, hope of gaine, feare of  
danger, & such like. Yet there be  
many of so effeminate, and soft a  
disposition, that they are readie



Essaies Politicke

to swoone at the very first allarū  
of any sinister, and disastrous ac-  
cident: and whereas they should  
employ themselves in seeking to  
redresse what they cannot avoid,  
stande gazing one at another in  
the greatest dangers, expecting  
ayde from the immortall Gods  
but not remembring, that (as  
the Grecian prouerb saith) they  
must *σὺν Ἀθῶναι καὶ χεῖρα νέμειν*, adde  
their owne industrie to th'invo-  
cation of diuine assistance; and  
not be followers of that *Rustick*  
in the *Apologue*, who, when his  
cart was layd fast vp in the mire,  
stood still, and lookt vpon it, de-  
siring *Hercules*, by his celestiall  
power, to helpe him out with it:  
who beeing present, bad him put

his

his own hand to the wheele, prick forward his Oxen, and so cal vpon GOD. For, as *Cato* saide in his aunswere to *Julius Caesar*, *Nō votis, nec supplicijs muliebribus, deorum auxilia parantur*. Gods helpe is not gotten onclie by wishes, prayers, and womanish supplications. It is by watching, by labouring, & taking good advise, that matters gaine a prosperous and true succeſſe. *Vbi ſcordiæ, atq; ignaviæ te tradideris, nequicquam Deos implores: irati, inſeſtiq; ſunt*. If thou giue thy ſelf ouer to ſluggiſhnes and ſloth, in vaine doeſt thou call vpon him: hee is diſpleaſed, and offended with thee. The clay, vnleſſe it be thoroughlie wrought, cannot

poſſi-

## Essaies Politicke

possibly receiue the forme or fashion of a pot. *Ceres*, when shee shewed *Triptolemus* the vse of Corne, shee gaue him this *auiso* withall, Ἄν μὴ καθαρίῃς, καὶ ἀλέσῃς, ὅ μὴ φάγῃς: vnlesse thou cleanse, and grind it, thou canst neuer eate it. Insinuating as it were thereby, that no man could possibly attaine any thing, to the purchase whereof he added not his owne industrie.

*Charles* the Emperour bore for an *Impresa* the signe *Capricorne*, the constellation vnder which he was borne: and the word that gaue it life, was *Fidem fati Virtute sequemur*: Our vertue shall pursue that, which our fate hath promised; A *Motto* fitting the person



person of so noble and victorious a Prince. For, in euery action, it is G O D that giues the matter: but wee are they that must second him in the giuing of it forme. Hee dooth nothing that concernes vs, without vs; no, not so much as saue vs. *Dij laboribus omnia vendunt.* Without pains & industry nothing can be got; & with it, most things may: *Et labor ingeniū miseris dedit.--*

*Demosthenes* had many imperfections, which in an *Orator* were much vnseemely: to redresse the therefore (saith *Valerius*) *præliatus est contra rerum naturam*, hee made open warre against Nature, and vvent his way at length with triūphant conquest;

hauiing

hauing by the obstinacie of his owne minde, maister'd the malignitie of hers: wherevppon it was rumour'd, that his Mother had brought forth one *Demosthenes*, & *Industrie* another. Wherefore, though it be somewhat troublesome to take paines, yet once learne of a Mimik,

*Feras quod ladedit, ut quod prodest, perferas.*

Beare that, which dooth a little displease thee, that thou maist beare away that, which wil much profit thee. *Fortiter malū qui patitur*, saith the Comike, *post positur bonū*. Sowre accidents are seasoned with sweet events; and stormie tempests, are often followed with quiet calmes. And this was, though obscurely, yet

most

most elegantly set out by *Ho-*  
*mer* in that herbe *Moly*, to which  
he attributes a blacke roote, and  
a white flower; signifying the  
troublesomnesse of labor by the  
one, by which that tranquillitie  
of mind is obteyned, which is  
the reward of an absolute  
vertue, expressed in  
the other.

(\*\*\*)





*Cautions in Friendship.*



I was not without reason, that *Anacharsis* when he slept, was alwayes wont to hold his right hād on his mouth, and his left hand on his naturall parts; as if the one had needed a farre stronger restraint then the other. For there are many men of such a temper, that they can with greater patience endure to carry burning coales in their breasts,

breasts, then secrets: and hence is it, that those things oftentimes, which are whispered in the eare, are presently after published in the Market.

There are few, that can say, & say truly, as that *Gracian* of former times did, who being told that his breath did smell, answered, that it was by reason of the many secrets, which had a long time layne rotting, and putrifying within him. Nay, many are neuer quiet, till they haue vnburthened their bosomes of what they goe with (and that oftentimes without anie respect, or choyce) vppon the first they happelic encounter, thogh the matter cōcerne either

them-

themselves, or their friends ne-  
 uer so neerely: but (alas!) in the  
 end, they reape the fruit of their  
 vnadvised folly. It is an ancient  
 saying, but very true ;

*The good, or ill hap  
 in all a mans life,  
 Is the good, or ill choyce  
 of a friend, or a wife.*

Wherein, the cleereft, & best di-  
 scerning iudgements, may easi-  
 lie be deceiued . Many haue ho-  
 ny in their mouthes, but a Razor  
 at their girdle : and few doe vse  
 to carry a map of their mindes  
 ingraven in their foreheads. *Mul-  
 tis simulationum involucris*, saith  
 the Orator, *tegitur, et quasi velis  
 quibusdam obtenditur vniuscui-*

*usq;*



*iusq; natura. Frons, oculi, vultus*  
*persepe mentiuntur; oratio sapissi-*  
*mè. Dissimulation* hath let her  
foote vpon the throat of *Simpli-*  
*citie*; and how-soeuer it be good,  
yet is it dangerous to measure  
others by our owne innocencie.  
The Marques of *Pescara*, was  
wont (as *Guicciardine* reports) to  
draw men into dangerous prac-  
tices, and afterwards, by his du-  
plicitie, and double dealing, to  
discover them himselve; making  
other mens offences, the first  
step to his owne greatnesse.

It was not mine enemy, saith  
the kinglie Prophet, that disgra-  
ced mee, for then I could haue  
borne it; neither did he that ha-  
ted mee, extoll himselve against

mee; for then would I haue hid me from him: but thou; a man, whom I pryz'd as deerely as my selfe, my guide, and my familiar: who sweetned our secrets by imparting them together, and went in each others companie to the house of the Lord.

As who should say, 't was not my open enemy, nor my known aduerlarie, that wronged me: but hee whose friendship I esteem'd, not onely for worldly respects, but likewise for the zealous, and religious affection, which hee seem'd to nourish in his bowels towards the house of the Lord, 't was he, 't was he that deceiued me. Hence was it that *Antigonus* in his prayers, was wont to desire

the

the Gods they would defende him against his friends. And being demaunded, why not rather against his enemies: from them, saith he, that openly professe hostilitie, I can easily beware; but from those that vaile a wrinkled hart, vnder a smiling countenance, I stand in need of diuine protection. And indeed, feareful distrust secures vs frō the malice of the one: but fearlesse confidence betraies vs to the treacheries of the other. Who but our Sauior *Christ* could haue discovered the secret practices of *Judas*? considering how forward he was to kisse him, & likewise to performe all other ceremonious offices of loue that wer required.



*Cave* is vttered often-times by some, who if their tongues shold not belye their harts, *Cave* wold sound the truest in their mouths. *Joab* takes *Amasa* by the bearde to kisse him, when he intends to kill him: and indeed, as the Poet witnesseth;

Ouid. li. i  
de arte.

*Tuta, frequensq; via est,  
per amici fallere nomen.*

It is a safe, and common way,  
by friendship to deceiue.

And *Socrates* therevpon exclaimeth; φίλοι, ὅλοις φίλοι: Friendes, there is not any man a friende; meaning such a one as the Comick speaketh of, *Cui tuam rem cum credideris, sine omni cura dormias*: to whom, when thou hast

com-

cōmitted any businesse that con-  
cernes thy selfe, thou need'st not  
interrupt thy owne sleepe, with  
careful thinking on't. Some such  
there are, but not in euery soyle:  
they must be sought for amongst  
liberall Arts; amongst honest, &  
vertuous offices; amongst pain-  
full, and industrious exercises:  
thy sumptuous entertainment  
affoordes thē not. *Quæ inter po-  
cula contrahitur amicitia*, saith  
*Seneca*, *vitrea est, & fragilis*. Cup-  
friendship, is of too brittle and  
glassie a substance to continue  
long.

*Hūc quē cœna tibi, quē mēsa paravit amicū,  
Esse putas fide pectus amicitie? (non te;  
Aprum amat, & mullos, & sumen, & ostrea,  
Tam benè si cœnem, noster amicus eris.*

*Martial.  
lib. 9. E-  
pigr. 15.*

Whom plentious meales,  
and tables make thy friend,  
Think'st thou, his loue  
can haue a trusty end?  
He likes thy daintie cates;  
hee likes not thee:  
Make mee such cheere,  
and thou my friend shalt bee.

These are like the *Swallow*, that  
changeth her habitation with the  
season; and when comfort faileth  
her in one place, repaireth pre-  
sently to another: & such a one  
was *Crottos* mouse; for while he  
was in prosperitie, it fed conti-  
nuallic with him: but his house  
beeing set on fire, it fled imme-  
diatlie from him. Wherevpon he  
tooke occasion to frame this di-  
stich,



stich, not so much to denote the  
vngratefulnesse of so imperfect  
and base a creature, as the muta-  
bilitie, and fleeting disposition  
of trencher-amitie :

*Vixisti mecum, Fortunâ matre; novercâ,  
Me fugis: at poteras aqua, et iniqua pati.*

Thou wast cōtent to liue with me  
while Fortune was a Mother:  
Whē she a cruel stepdame grew,  
thou left'st me for another:  
But if so thou a creature vile,  
and thanklesse hadst not bin,  
Thou wold'st not haue deny'd to  
the troubles I was in. (share

Hee therefore (saith *Seneca*)  
dooth mainly erre, *qui amicum  
in atrio querit, in convivio pro-  
bat*; that seekes a friend in the

Court, and without further tryall, confirmes him in the Cup. It is a preposterous order, first to trust, and afterwards to iudge: a methodicall proceeding, would require an inverted course. We are to deliberate of all thinges, with our friend; but first, of our friend himselfe. There is no man so simple, but, before he intend to make vse of a new vessell, tryeth by the infusion of water, whether it be well bound, and fit to containe more pretious liquour, or no. *Alcibiades* conveighed the image of a man into the darkest part of his house, and thither having brought his friends, one by one, tolde them hee had slaine a man, and withall desired, that by  
their

their ayde, & counsell, he might be so assisted, as that the murder might be conceald: All of them deny to be partakers with him in so great a fact. Onely *Cal-lis* willingly condescends to satisfie his demaunds, by doing him the best offices, which in that case he possibly could, being as yet altogether ignorant of the veritie of the thing: wher-vpon hee made no difficultie to embrace him euer after as his bosome-friend, and confidently to impart, vnto him, the vtmost, and inmost of his secrets: yet, in those thinges by which his life might become questionable, he would not trust his Mother, for feare she might mistake the black

beane,



beane, for the white. Wherefore, euery man ought to be somewhat nyce and scrupulous in this kind; and not impart any thing, that may import eyther himselfe, or his friend, but with sufficient caution. For, as the *Italian* proverb witnesseth:

*Servo d'altrui si fa, (no'l sa.  
Chi dice il suo secreto, à chi*  
Hee makes himselfe a seruile wretch to others euermore, That tells his secrets vnto such, as knew them not before.

Vnitie neuer passeth his bounds; but remaineth in it selfe alwaies one, & is therefore called *MONAS*: but the binary number is indefinite, and the beginning of di-

vorce;

vorce; because in doubling the  
vnitie, it turnes into pluralitie.

A word, whilst it remaines in  
him that first knew it, is secret:  
but when it comes to another, it  
beginnes to haue the name of a  
common report. And howsoe-  
uer the *Florentine* be of opinion,  
that with one, any thing may bee  
spoken, because the affirmation  
of the one, in case of detection,  
is no more availeable then the  
negation of the other (provided  
alwaies he haue not suffred him-  
selfe to be led by the perswasions  
of any, as *Plautine* was by *Satur-  
nine* the Tribune, to commit a-  
nie part of his minde to vvy-  
ring, ywhereby his owne hand,  
afterwardes may bee made the

only

onely meanes to convince him; yet would I willingly giue no assent vnto him. For, howsoeuer it may seeme, for the facilitating of treacherous, and disloyall practises, a necessarie *Axiome*, by force whereof, the lewd Conspirator being emboldned, dooth freely open himselfe, to such as hee is perswaded may be easily drawn to second his mischieuous attempts; knowing, that if his expectation should chaunce to faile him in any one, hee keepes himselfe notwithstanding out of the danger, and compasse of the law; whose *Equitie* pronounceth not the sentence of death against any man, without a iust, and lawfull conviction, which in this case

(con-



(considering the many disordered passions, wherewith men are led to scādalize each other) can not be had ( witnesse those severall duells, and combats, which heere-to-fore both in this Kingdome, and diuers others, haue beene assign'd by Princes for the avoyding of such differences; the staine of infamie and dishonour, resting alwaies, how iustly often-times God knowes, with the partie vanquished, whither Plaintife, or Defendant): yet for the concealing of honest counsailes, it is very hurtful, and dangerous. I call honest Counsailes, such as concerne the publike good of my Prince, or the private good of my friende; which

indeed

indeed is so farre forth to be accounted good, as it stands with the good, or at least not against the good of my supream Soueraigne; to whom, by a threefold law, to wit, Diuine, Naturall, & Ciuill, I am bounde to purchase (with my best endeouours) all the good, and safetie, that I can. I owe all fayth, & loyaltie to both; and am as a friende to satisfie with all alacritie the desires of the one, so farre forth as they impugne not the alleageance, which, as a subiect, I am to render to the other.

But, as I would not willinglie nourish a Serpent in my bosom, which in the end should deuoure me: so on the other side, I would

not be too strict and rigorous a Censurer of his designs; least by my rash, and scandalous delations, I brand both my selfe, and him, with an opprobrious mark of euerlasting ignominy, & that that of the Satyrist may not bee truly said of me;

*Stoicus occidit Baream*

*delator amicum.*

Histories abounde with examples of this kinde: but the powerfull hande of heauen hath frustrated the ambitious hopes of their effected villanie; &, whereas they expected honour, and promotion, hath iustly requited them vvith neuer-dying shame, and vtter confusion. But because a tragicall *Catastrophe*



to a friendlie discourse, might  
seeme (peradventure) somewhat  
ominous, I will stretch the thred  
of my subiect to a further length.

There are some that fashion  
themselves to nothing more, the  
how to become speculatiue into  
another, to the end to know how  
to worke him, or winde him, or  
gouerne him: but this procee-  
deth from a heart that is double,  
and cloven; and not entyre, and  
ingenuous. And as in frendship it  
argues a great defect, and want  
of integritie: so likewise towards  
some persons, a defect of dutie:  
and such as please themselves in  
these barbarous speculations, are  
to be no better accounted, then  
the very *Gangrenes*, and *Canker-*

*wormes*

wormes of humane societie.

*Scire volunt secreta domus,  
atq; inde timeri.*

They seeke the secrets  
of our house to know,  
That thence in vs (grow.  
some feare of them might

And indeede, if they chance to  
come, where *Disolution* is the  
Steward of a disord'red familie,  
their hopes flie right to their si-  
nister ayme; they gin to be be-  
lov'd: but (alas!) that loue is but  
the spurious, & adulterate issue  
of a conscious & guilty feare:

*Carus erit Verris, qui Verris tempore quo vult  
Accusare potest*

To him no kindnesse  
*Verris* will refuse,

N.

That

That, when hee please,  
can *Verris* life accuse.

Hence was it, that *Tigellinus* (as our Historian witnesseth) to adde the better strength to his transcending fortune, endeououred (as much as in him lay) *principem sibi societate scelerū obstringere*, to endear the Prince vnto himselfe, by making him a partner in his villanies: which according to his brutish expectation he cunningly accomplisht. But, those that like *Agessilaus*, who in trauailing tooke vp his lodging alwaies in the Temples, to the intent that men, and Gods might see into his actions: or, like *Julius Drusus*, who, when certaine Masons had offred him for three

thou-



thousand crowns, so to contriue his house, as that his neighbours should no longer enioy that open prospect into it, which they had: I will giue you, saith he, fixe thousand, and frame it so, that they may looke into it on euery side: those, I say, that like these men, doe all things, *tanquā spectet aliquis*, as if they had a *Cato* in their bosome, that did continually behold them, cannot easily be tought, or tainted vvith the noysome corruption of such dangerous & hurtfull flyes: nor likewise those that shall but diligentlie obserue the difference, betweene a starre, and a *Meteor*, a true friende, and a false: The one, is curious, and inquisitiue

to learne more then he should ;  
the other, is afraid to know more  
then he would : following there-  
in the exāple of *Philippides*, who,  
when *Lyfimachus* demaunded of  
him, what of so many things that  
were his, hee should communi-  
cate vnto him ; Whatsoever it  
shal please you Sir, answered he,  
πλὴν τῶν ἀπορρήτων, *so it bee not of*  
*your secrets* : distrusting it should  
seeme his own imperfection, for  
the concealing them ; or know-  
ing (as it is indeed) *arduū nimis*  
*esse meruisse Principis secretum, v-*  
*bi si quid cognoscitur, prodi vel ab*  
*alio formidatur*. A prying eye, a  
listning eare, & a prating tongue,  
are all birds of one wing ; and by  
reason thereof, seldome times

found

found separated one from an other. For the better avoyding therefore of such dangerous inconveniences, as the commerce and societie of such intemperate persons might happelie bring with it, it would not be much amisse, secretlie to examine, what his earriage hath beene towards others his associates in former times: and thereafter as we find it, to frame a setled resolution in our selues; if faultie, absolutelie to avoyde him: if otherwise, confidently to embrace him. For to distrust without a cause, is verie dangerous: I doe but teach another to deceiue, by fearing ouermuch my selfe to bee deceiued. This was it, which did anni-



hilate the practices of peace betweene *Charles* the first, & *Francis* king of *France*, in the yeere 1528. For, hauing (in a manner) accorded all their differences, the question onely was, which of them both did best deserue to be trusted. *Cæsar* gaue out he might not safely trust him, that had once deceiued him: wherevnto, the *Orators* of *France* did wittily reply; that the more hee did pretende himselfe to haue been deceiued by the King their maister, the more might the King their maister imagine he should be deceiued by him.

*Tacit. histo. lib. 3.*

Hence was it that *Otho*, after the ouerthrow of *Galba*, hauing deliuered *Celsus*, *per speciem vin-*

*culorum,*

*culorum*, vnder the colour of severer punishment, from the furie of his followers; *non quasi ignosceret*, not by way of pardon (for hee would not seem to taxe him of any crime) but, least being an enemy, *metum reconciliationis adhiberet*, the sincereness of his recōcilement might any way proove questionable, hee ranked him presently amongst his dearest friends, & made him withall, a speciall Cōmander in his afterwars: in which, hee behav'd himselfe as loyally, as euer hee had done in the imployments of his formerly deposed Soueraigne. Vpon the good event of which exāple, *Lew. 12.* did peraduēture ground that memorable answer,

wherewith he nipt the bloody instigations of those Parasits, that, after hee was come vnto the crowne, by the decease of *Charles the eight*, did animate him to vengeance, against *Lewis de la Trimouille*, who during the raig of that aforesaid Prince, had, in the battaile of *Saint Aubin*, ouerthrowne his Armie, & taken him.

*It is not fit (said hee) a King of France should marry the quarrels of a Duke of Orleans. If he serued faithfully the king his Maister against me, who then was but Duke of Orleans; it is not to bee feared, but he will do the like for me henceforward, who now am king of France.* But where wee finde a defect of loyaltie in any towards

others,



others, it is not safe to hazard  
our selues vpon the hope of their  
amendment towards vs.

— *Vetabo, qui Cereris sacrum  
Vulgarit arcana, sub iisdem  
Sit trabibus, fragilemque; mecum  
Solvat faselum.* —

It is true, that many are con-  
tent to take the benefit, and ad-  
vantage of a treacherous subiect  
against his Master, in cases of ho-  
stility; but neuer loue to put him  
in trust with any thing that con-  
cernes themselves: or if they do,  
it is with more then *Juno's* iea-  
lousie, or *Argus* obseruation.

*Charles* the fift, during the dis-  
ference betweene the *Imperialls*  
and the *French*, was willing to

make

make what vse hee could, of the disloyall seruice of the D. of *Bourbon* against his Lord & Maister, *Francis* the first: but howsoeuer he lov'd his actions, he neuer lik't his person. His infidelitie had purchast him the hatred, and dislike of all men: for, after his arriual to the Emperours Court, *Cesar* hauing entertained him with all the friendly demonstrations, that were possible, sent afterwards to desire the house of one of his Nobles for to lodge him in: who answered the Messenger with a *Castilian* courage, *That hee could not but satisfie his Maiesties demaunde: but let him knowe,* saide hee, *that Bourbon shall no sooner bee gone out of it,*

but I will burne it; as beeing infected with his infamie, and thereby made vnfit for men of honour to inhabit in.

Vertue, and Vice are vtter opposites: and how-so-euer many seuerall accidents, and occasions may bring them to some complementall enterviewe, yet is it altogether impossible to establish a true, and perfite league of amitie betwixt them. There can bee no true fellowship betweene Light and Darknes, betweene *Christ* and *Belial*, *Saint Michael* and the *Serpent*. Where there is a difference therefore in *Religion*, there is alwaies lightly a discordancie in affection. And hence hath risen that deadlie



hatred betweene the *Pagan*, and the *Christian*: and among *Christians*, betweene the *Catholick* & the *Protestant*, the *Protestant* and the *Puritan*, the *Puritan* and others, whilst euery one contends to iustifie the soundnesse, & sincerenesse of his owne: but the Lord of heauen, the vnitie of trinitie, vnite their harts, & minds, together in the bonds of CHARITIE, & grant that the *Church* may not alwaies speake in a confounded *Dialect*, to the distraction of weaker *Ignorance*, who is not able (among so many diuided cryes) to distinguish the voyce of her lawfull *Sheepheard*. The *Church* of *SARDIE* giues out, that she alone doth liue: and

that of LAODICEA, that she alone doth see, that shee alone is clothed : whereas, the *Holy-one of holy ones* pronounceth of the one, that she is dead ; and of the other, that she is both blind, and naked.

But, that I may not seem to gather sweetnesse frō euery flower, wandring too far from my propounded course; there can be lightly no great affection between those that are of one profession, whether it be *liberall*, or *mechanicall*. *Figulus figulo*, saith the Prouerb. There can be nothing but *Envie*, and *Emulation* betweene those that run at one, and the same goale, wharsoeuer

(whither *Gain*, or *Honour*) be the proclaimed pryze of their contention. The one seeketh continually to supplant the other, for his owne advantage.

*Hectora Priamide animosū, atq; inter Achille  
Ira fuit capitalis, ut ultima divideret mors:  
Non aliā ob causam, nisi quod virtus in utroq;  
Summa fuit.*

So likewise, where there is a disproportion eyther in meanes, or mindes, there can bee no other friendship, then that *Microphilie*, which *Plato* had with *Dionysius* the Tyrant. *Quid enim communicabit olla ad cacabum?* Wherein can the earthen Pipkin be host to the brasse Pot? Which considered, the Emperour had reason, when worde was brought him,

*Eccle. 13*

(-rdw)

that



that a certaine Cardinall of the court of *Rome*, who before times had much affected him, was advanced newlie to the Popedom, to say, that of a trustie friend, being a Cardinall, he would become a deadly enemy beeing a Pope: and indeede, hee did prognosticate aright; for it fell out according to his expectation. Wherefore, if thou would'st not be deceiued, *τοῦ κατὰ σκευή*, take one, whose greatnesse may not overawe thee: & so when thou stand'st in need of his assistance, thou shalt not feare that comfortlesse reply, which *Abraham* gaue to *Dives* in his tormētts; *Nimis magnus est hiatus inter te, et nos*: there is too great a distance betweene vs and thee.

Last of all, there can be no safe  
or ſetled converſation with him,  
who, as the Poet ſaith;

*absentem rodit amicum:*  
*Aut non defendit alio culpante: solutos*  
*Qui caprat risus hominum, famamq; dicacis:*  
*Fingere qui non vis a potest: commissa tacere*  
*Qui nequit*

Gnawes, like a Cur,  
vpon his abſent friend,  
Or from Detraction  
doth him not defend:  
Affects profuſed laughter  
at a feaſt,  
And would be famous  
for ſome byting ieſt:  
Can ſaine the things,  
which he did neuer ſee;  
But not conceale ought  
that he knowes, from thee.

*Hic niger est*— he carryes haye in  
his horne ; and therefore —*hunc*  
*tu Romane caveto* ; avoyde his  
company , if thou respect thine  
owne safetie.



*Of three things prejudiciall  
to Secrecie.*



He that hath made  
his bosome, *tan-*  
*quam secretorum*  
*arariū*, as it were  
the Storehouse, or  
*Eschequer* of his friendes secrets,  
must diligently take heede of



three things, not suffering himselfe in any case to be vanquisht by any of them: and those are, *Wine, Women, and Anger.*

As for the first, *Momus* hauing taken a generall survey of those infinite deceits, which continually were bred, & fostered in the hart of man, did most impiouslie taxe his maker, & Creator, of indiscretion, in that hee made not some window open into his bosom, by which, the visual beames of our externall *Sense*, not meeting with an impenetrable object, might easily discouer what was done within: but wee, that know the workes of God to be euery way so absolute, that, as the Poet saith,

— Non ullum carpere Livor  
Possit opus Domini —

will with Plutarch aunswere him,  
That we neede not the profane in-  
vention of his fantastick imagi-  
nation, to make knowne unto vs,  
the darker minds, & meanings one  
of another. Wine, saith he, doth in  
a most abundant manner disclose  
our inward thoughts, and vnbare  
vs of that disguis'd, and persona-  
ted habit, vnder the which we are  
accustomed to marche. The wiser  
sort of Princes therefore, accor-  
ding to that verse of Horace, are  
reported,

In Sym-  
pos. lib. 3.

In Arte  
Poët.

— multis urgere culiculis,  
Et torquere mero, quem perspexisse laborant;  
An sit amicitia dignus. —

And indeed, the nature and disposition of man, dooth neuer lightly (as a certain Author wittily affirmes) open, and discover it selfe at full, but either in *oculis*, *loculis*, or *poculis*.

One of the chiefeſt cauſes of the ouerthrowe of *Claudius*, was a word, which vnaduisedly ſlipt from him in his drunkenneſſe; to wit, *ut coniugum flagitia ferrer, dein puniret*: that for a while, he would beare with the intemperancies of his wife, but in the end he would ſeuerely puniſh them: which, *Agrippina* fearing, as fatal to herſelfe, went preſently about, for the better preuenting of her owne end, to haſten his. And indeed, *Il vino, non ha timone*;



*mone*; wine, saith the Italian, hath no sterne. Wherefore, hee that tastes of it beyond the Cup of pleasure, puts himselfe in exceeding great danger of suffering shipwracke; considering how many are the envious *Rocks*, and vn-satiabie *Quick-sands*, that desire nothing more, then to split such vessells in sunder, that they may see, what Marchandize the inward bulke containes. Yea, it hath been the practice of sundry Nations (and that in the persons of Embassadors) vnder a pretence of drinking healths to their Soueraigne, first to drowne their wisdom in their *Gracian* Cups, that afterwards they might draw, from them, that, which by

meanes of it, was before kept secret to themselves. And surely, few or none haue euer fayled in this their enterprize; vnlesse it were by ouer-hastilie struiuing to effect that, which they so earnestly desir'd: it hauing then be-  
falne the, as it did to *Aesops Woman*, who gaue her henne more meat, to make her lay more eggs; but it fell out otherwise; for, through extreame fatnesse, shee surceast from laying any. And no marvaile the danger should bee so eminent. For, *Wit* is not then any longer their *Pilote*, nor the *light of Reason* the *Pole*, by which their *actions* should be cōducted to their wonted *haven*. *Judgement*, and *Discretion* are both a-  
way;

way; which, like two firme anchors, should secure them in the greatest tempests, frō the mercileffe and furious violence both of *Wind*, and *Waue*.

*Quid non ebrietas designat?* saith the Poet; — *operta recludit.*

And indeede, *That which is in the heart of the sober, is in the tongue of the drunkeard.*

How many can with right apply that answer of *Bias* to themselves? who, beeing carpt at for his silence in a certaine banquet by a fellowe, vvhose *Wit* had beene alwaies *Traine-bearer* to his *Tongue*, answered onelie this, that *silence in Wine, was no argument, or signe of follie*: to shewe



that his taciturnitie proceeded not from any defect, as hee had falsely, and foolishly surmyzed. Surely, there are fewe, that are possesst with so great, & marvailous a moderation, & that haue so absolute, and powerfull a cōmaund ouer themselues, as this. Wherefore, let him that is wise, keep himselfe from being ouertaken with the envenomed cups of this enchanting, and sensebereaving *Circes*; vnlesse he make light account of ruinating both himselfe, and others.

The second thing, are *Women*: who with an artificiall disposing of those feuerall beauties, wherewith *Nature*, desirous (as it were)

to stall forth her treasures, hath prodigally adorn'd them, haue made the spoyles of the greatest Conquerors, trophies of their victories, and led in triumph the harts, and mindes of the wisest; and that in such manner, as hee that hath once suffered himselfe to be captivated by the powerfull attractiō of their starry looks, thinkes nothing to bee done amiss, that is done to purchase, of them, euen the least fauourable aspect that may be: deeming in his fond conceit, that libertie is no where to be found, but in the inclosure of his Mistresse armes, And because hee thinks his tongue too weake an instrument to expresse the strength, & vigor

of his affection towards her, hee makes his heart ascend vp into his eyes, thorough which, as thorough transparent glasses, hee discouers vnto her, yet stil thinks hee discouers not enough, the very secret bed-chamber of his most retyred cogitations; Not remembring (silly wretch as hee is) that such kinde of creatures, haue often-times beene made the instruments, to effect the downefall, and confusion of manie: nor yet weighing vvith himselfe, the vveakenesse and imbecillitie of the sex: vvwhich, as it harbours in it selfe a certaine curious desire to knowe all thinges, so is it accompanied with a kinde of carelesse respect



to conceale any.

They are for the most part, ἀγγεῖα σάθρα, leaking vessels: and like that Comike seruauit, *plena rimarum, huc atq; illuc effluentes*. And therefore hath the Spirit of the Highest (the better to expresse the nature, and proper-  
tie of such a one) allotted her, in the sacred volumes of his diuine-  
nest *Oracles*, the name of *Nachabab*, from the word *Nacab*, which signifies *perforare*; showing vs, as  
't were, that she is no fitter a ves-  
sell, then either a Siue, or a Co-  
lander, to haue that infus'd in-  
to her, the losse whereof wee  
any thing regarde. A *Romane*  
*Ladie* vvas verie importunate  
with her husband to knowe of

him,

him, what secret matter had that day been handled in the Senate, with great oathes, and protestations neuer to reueale it: he desirous to try her, made vse of his invention; tolde her that the Priests had seene a Larke flying in the ayre, *κέρων χερσὶν ἔχων, καὶ λόγῳ*, hauing a golden helmet, and a launce: and how they had consulted together, to know whether this prodigy might portend either good, or euill to the Common-wealth. Scarce had shee heard it, but presently shee disclosed it to one of her maydes; the mayde to another of her fellows: so that the report was spred, & known throughout the whole Palace, before hee came

thither

thither himselfe : but all of them  
are not made in the same mould.  
There is, sometimes, *plus virtu-*  
*tis in stolâ, quàm in armis.*

Nero, after the detection of  
*Piso's* conspiracie, remembring  
that *Epicharis* was likewise of  
the Faction, commaunded shee  
should presently be set vppon  
the racke; imagining, saith *Ta-*  
*citus*, *muliebre corpus impar dolo-*  
*ri*, that beeing a *Woman*, shee  
would neuer bee able to ouer-  
come the paine. But all the tor-  
tures that either he, or his could  
possibly deuise, were not suffici-  
ent to draw from her, the least  
confession of any thing, that was  
then objected against her. The  
first dayes *question* she so vtterlie



contemn'd, that the very chayre, in which they conveighed her from the place, did seeme as a Chariot, whereon shee rid triumphing ouer the barbarous assaults of their inhumane crueltie. The morrow following, beeing brought thither againe, to play her Maister-pryze vvith impious *Tyrannie*, her courage (after many rough encounters) remained so vnshaken, that *Wrath* it selfe grew mad, to see the stroaks of an obstinate, and vnrelenting furie, fall so in vaine vppon the softer temper of a *Woman*; and therevpon, did adde new vigor to the hands of her tormentors: which shee perceiuing, tooke a scarfe from about her neck, and

with it (to manifest their weaknesse in her fall) knits vp within her bosome the knowledge shee had of the fact, together with that little remainder of Spirit, vwhereof by force and violence they laboured to depriue her.

*Clariore exemplo* (saith our Historian) *in tanta necessitate alienos, ac propè ignotos, protegendo, cum viri, Senatores, & equites Romani, intacti tormentis, clarissima quaq; suorum pignorum proderent.*

Former ages haue likewise produced a *Portia*, and a *Leana*; the remembrance of whose vertue, shal remain for euer, as an exemplary precedent to all *Posteritie*. For, after her 2. louers, *Armodius*

and *Aristogiton*, hauing fayled in the execution of their enterprize, had been put to death, she was brought to the torture, to be made declare, what other Complices there were of the Conspiracie: but she continued so constant, that she neuer detected any one. In remembrance of which fact, the *Athenians* caused a Lyon of brasse to be erected, which had no tongue, and placed it at the entrance of a Castle: shewing her invincible courage by the generositie of the beast; and her perseuerance in secrecie, in that they made it without a tongue.

*Sed non omne mare  
 generosa est fertile testa.*

Euery soyle aboundes not with



golden oare; nor euery channell  
with precious pearles: wherfore,  
it behooues a man to be very cir-  
cumspect, and wary in opening  
himselfe to any of them, till suffi-  
cient triall shall haue manifested  
the soundnesse of their dispositi-  
on. But (alas!) --- *quid deceat,  
non videt ullus amans*. Awake  
*Samson*, the *Philistins* are vppon  
thee, so often repeated, was a suf-  
ficient *aviso* of intended trea-  
chery; had not the Eye of *Rea-  
son*, with the ravishing sound of  
*Dalilah's* voyce, as was *Argus*  
with the delightful tunes of *Mer-  
curies* pipe, been lull'd asleepe in  
the lap of heedlesse *Sensualitie*.  
He must needs tel her (so far had  
the force of her enticing tongue

prevailed with him) wherein it was that his strength consisted, though the hazard of his life (by revealing it) were neuer so eminent.

*Antonie* cannot choose, but yeelde himselfe a prisoner in the height of his conquest, to the imperious lookes of *Cleopatra*, though the shamefull *eclipse* of his glory, be the sequele of his follie. *Curius*, to make himselfe gracious in the eyes of his *Fulvia*, will, who-so-euer saith nay, disclose vnto her, the secret plots and practices of *Catiline*, though himselfe haue as deepe a hand in them as he. The Prior of *Capua*, can no sooner purpose any thing against the state of the *Veneti-*

ans, but his loue-sick Iouldiour wil presentlie giue notice of it to his Curtizan, & she to the *Senate*.

It is the nature of high-aspiring spirits, alwaies to affect that cōpany, where they may bee most eminent: and therefore vsuallie, they make choice of *Women* to frequent withall; imagining that whatsoeuer they doe, or say, will be esteem'd, and wondred at by them: wherevpon, to make their admiration more extreame, they wil not let to acquaint them euen with their highest thoughts: and the, the *opinion* that they are belov'd, begets a fearelesse confidence of secrecie; wherby, whatsoeuer they intende to doe, shall be disclosed vnto them.



They must of necessity, now & then, out of the humour of their jollities, giue vent vnto the smoake of their *Ambition*: and then, out comes that, which racks nor tortures could euer haue revealed. Yea, these are the creatures their wisdoms deeme most fit to impart their high-built purposes vnto; who, either for *loue*, or *want of wit*, wil willingly (they thinke) conceale, what euer they heare.

But (alas!) wofull experience hath taught many, that they leuell'd (in so conceiting of them) at a wrong marke. Wherefore, let vs, with *Dauid*, make a couenant with our eyes; and, like *Alexander*, not vouchsafe so much as to

glance

glance a look vpon the daughters of *Darius*, least we be made the spoyle of their beautie. For indeed, the pregnant force of wisdom, is hardly to bee presum'd vpon in this case. *Nescio quid latentis veneni*, saith an ancient father, *habet caro fœminea, ut prudentiores citiùs corrumpat.* And hence proceeded that pleasant *Motto* of the Græcian Courtizan, in derision of those bearded *Stoicks*,

*Qui curiosi simulant,*  
*et Bacchanalia vivunt;*  
 that in publick places seem to be as graue as *Saturne*, but in private corners are as waggish as *Jupiter*: *I know not, I, said she, what bookes, what wisdom, what*

Philosophie; but sure I am, such manner of men knock at my gates as oft as any other. They are Angels in complexion: but if they be not the like in condition, let him esteeme of them no better then of whited Sepulchers; for all this while they bee but *Semi-pulchra*. They haue a face to beguile the Eye, and an Eye to bewitch the Heart: yea, there is not any one thing in them, or about the, but is (though a silent, yet) a forcible Sollicitor of mans *Will*.

The Creator of all things, did frame her exquisitlie beautifull, to please man; and the Deuill made vse of her perfection, to deceiue him. They haue caused many to fall downe wounded.

Prov.



Prov. 7. ver. 26. and the strong men are all slaine by them. Their lips drop as an hony-combe, and their mouth is more soft then Oyle: but the end of the is bitter as Wormwood, & sharp as a two-edged sword: their feet go down to death, & their steps take hold on hel. Yea, G O D himselfe (the searcher of all hearts, and who alone intuitiuelic knowes all thinges) hath euen from heaven assured vs, by that mirror of true wisdom, *Salomon*, Prov. 6. v. 26. that the pretious life of man, is the only thing, which like blood-thirsty Tigers, they most eagerly hunt for: and therefore, not without iust cause, did hee adde to their stile, in regarde of their

proceedings, the attribute of  
*strange. Prov. 5. 3.*

The Hebrew word, *Zonab*, signifies not onely *Meretrix*, but withall, *Caupona*, and *Arma*: frō whence we may gather the craft, and subtiltie of her practices, as shee is *Meretrix*, in affecting the downefall, and ouerthrowe, of such as are earnest, and deuoted followers of her sect. First, she is *Caupona*, and then *Arma*. First she feedes, and satisfies their desires, with the daintiest dishes that possibly shee can; giuing the the best entertainment, that an affected countenance & gesture can afford: but when they once draw neere the Lees, then begin they to be *minus grati*, lesse wel-

come

come vnto her; and that for no other reason, *quàm quòd inopiâ minus largire possût*, then that Povertie hath cut the wings of their former Bountie: then are her sweete wordes converted into sharpe swords; so that look whatsoever shee knowes by thee, or hath at any time known frõ thee, that she thinks may procure thy ouerthrow, shall now be revealed. She is become *Arma*, shee is become a weapon to destroy thee.

I speake not, all this while, of such as heauē hath allotted men for companions, to beguile the tediousnesse of this their earthly pilgrimage, linking them together in loue, and vnitie, by the

bond



bond of an honorable & lawfull  
*Hymen*: Though euen in those,  
 considering them as one, and the  
 selfe-same body, it is not alwaies  
 requisite, that the left hand shold  
 know, what the right hand doth.  
*Seianus* had no better meanes to  
 worke the tragick ouerthrow of  
*Drusus*, who, like a dangerous  
 rub, hind'ed the smother run-  
 ning of his ambitious thoughts,  
 then by assaulting hir, whose bo-  
 som he had made, as't were, the  
 Cabinet of his inmost purposes.  
 For, after hee had try'd many  
 things, *promptissimū visum*, saith  
*Tacitus*, *ad vxorē eius Liviā con-*  
*vertere*; the readiest way he found,  
 was to set vpon his wife: where-  
 in he sped so well, that, *corruptā*

*illa, secreta eius prodebantur*; fro  
 her he had intelligence of all his  
 secrets. The night it selfe could  
 not secure him; for, euen the did  
 she obserue his vp-sitting, and his  
 down-lying, leauing not so much  
 as his sighes vnregistred, *vigili-*  
*as, somnos, suspiria patefecit*: shee  
 betray'd him wholly to his ene-  
 my. It was *Esops* lesson therfore,  
 Commit no secrets to the con-  
 cealement of a *Woman*; which  
 the Poet seconderth in this man-  
 ner:

*Crede ratē ventis; animū ne crede puellis*;  
*Namq; est fœminea tutior vnda fide.*

*Octavius Caesar*, found a want of  
 this principle in his friende *Me-*  
*cenas*; who, being somewhat more  
 vxorious then was meete, and

one who (as *Seneca* saide of him in his *Epistles*) hauing but one wife, was married yet a thousand times, revealed to his *Terentia* a secret, that *Cesar* had imparted to him, concerning the detection of *Murena's* conspiracie; by which meanes it was suddainlie vented, and became of no importance. And *Augustus* imputed this *Eccho-like* disposition of reiterating vvhath-so-euer is heard, to *Fulvius*, as the true *Symptome* of a distempred, & vnsetled iudgement. For, hauing disclos'd vnto him the griete, which he conceiued, concerning the succession of his *Livia's* children in the Empire, for want of issue of his owne; *Fulvius* went  
and



and related it to his wife, and she againe to *Livia*, who sharply reprehended the Emperour her husband for it: wherevpon, the morrowe after, cōming to salute him with *Salvus sis Caesar*, he was requited with *Sanus sis Fulvi*.

But, least I seeme an vnciuill, and snarling Satyrist, in taxing (without exception) a Sex in generall, I will adde (in praise of some particulars) that saying of *Menander*, ταμεῖον ἀρετῆς, γενναῖα γυνή:  
*Penu virtutis, generosa mulier.*  
 And though neither *Cato*, nor *Euripides* were so fortunate, as euer to be partakers of so great a happinesse, which indeed incited them to fasten those vnderferued

words  
 impu-

imputations vpon the, that they did; yet *Rubius Celer* is able to avouch it, against the strongest opposer of them all: who, as himselfe commaunded to be engraven vppon his Monument, *liv'd with Caia Ennia his wife, 43. yeres 8. monthes; and that, Sine querela: without any difference, complaint, or jarre.*

The third, and last thing, which is to be refrain'd, is *Anger*. *Seranus* heartned *Drusus* against his brother *Nero*, and made him an instrument, to hinder him from succeeding *Tiberius* in the Empire: yet in such maner, as he did not forget to lay the groundwork likewise of his future over-

throw:

throw: but hee did not seeme to hasten it at all; *gnarus*, saith *Tacitus*, *praefero ceteris insais magis opportunū*: knowing, as experience teacheth, that the fiercest courage doth alwaies lye most open to treacherous attempts. *Fabius* therefore, notwithstanding the provocations of his enemies, & the exprobrations of his friends, who, not sounding aright the depth of his proceedings, challeng'd him (by reason of his protractiones and delayes) of base & servile cowardize, wold neuer be diverted from that course, which in his owne reason and iudgement, hee thought surest, and fittest to recreate the ill-affected forces of the Empire: and indeede,



*si tantum ausus esset, quantum ira suadebat*, it had vtterly been subverted. For, Anger is prone to rashnesse; and, so it endanger others, cares not for securing it selfe. Wherefore, it were not amisse for any man, to imitate those antient Champions, whose policie like to *Fabius*, was onely to warde the blowes of their aduerse parties, till such time as they perceiued their strength in assaulting to be well-nigh spent; neuer vsing to strike, theselues, when wrath perswaded them, but when *Occasion*.

The wakefull Eye of *Reason* must continually keepe *Centinel* ouer his Passions: and settled *Patience* must be the *Fort*, that must

protect him frō the furious battry of all incensing, and blood-disturbing speeches whatsoever. They are charmes of a cunning Charmer: against which, if (like the wiser Adder) he stop not his eare, his vtter ruine cannot chuse but instantly follow. For they are vsed, either to avert him from some course hee hath alreadie vndertaken, which in the end, beeing thoroughly followed, would proue prejudiciall to thē, as by the fore-alledged example of *Fabius*, may bee easily discerned; or to vrge him thereby, to manifest som part of his most inward, & private thoughts: wherof the Poet being nothing ignorant, dooth most elegantly call

Q

Passi-

Passions, tortures; whereby men are vrged, and enforced to confesse their secrets:

Hor. Epi-  
stl. lib. 1.  
Epist. 18.

— Et vino tortus, et irā.

Annal. 4.

Tiberius, who, as Tacitus reports, *nullam aequè ex virtutibus suis, quàm dissimulationem diligebat*, feeling him-selſe stung with a sharpe invecſtiue of Agrippina, concerning the accusation of Claudia Pulchra, her Cosen germane, came a step soorth of his dissimulation, when he said, *You are hurt, because you do not raigne.* Of which, our Historian saith: *Audita hæc raram occulti pectoris vocem elicuere, correptamq; Græco versu admonuit, ideo lædi, quia non regnaret.* And Catiline, qui



*ad omnia dissimulanda paratus,*  
did likewise erre in this. For, had  
he prosecuted his first designe  
(which was, with an outward and  
forced apparance of true humi-  
litie, expressed by the liueliest  
characters hee could, both in  
his gesture, countenance, and  
wordes, to dash the accusations  
of his Adversaries, and to insi-  
nuate him-selſe into the loue,  
and fauour of the Senate) hee  
might peradventure ( hauing  
freed him-selſe by this meanes  
frō all sinister conceits of theirs )  
easilie haue effected his purpose.  
But, when hee heard those odi-  
ous titles of Enemy, and Pari-  
cide, cast vpon him by the full-  
mouth'd multitude, then *Quia*

*circumventus ab inimicis praeceps agor, incendium meū ruinā extinguam* must needs discover the marke of his disordinate *Ambition*, and make knowne vnto the world, what massacrous, and impious thoughts, had (notwithstanding his smooth external carriage) anchored in his bosom.

Wherefore, let euery man endeavour, by all meanes possible, to calme, and allay, those suddaine, and tempestuous motions of the mind; & to be that which few are, so true to himselfe, and so settled, that at no time, either vpon heat, or vpon braverie, or vpon kindnesse (as I shew'd before) or vpon trouble of minde, and weakenesse, hee open himselfe,

selfe, or suffer his tongue to eliminate any part of his thoughts: no, not though he should be put to it by a *Counter-dissimulation*; which is a fashion of enquiry, verie currant with many, who will not stick, according to the Spanish Adage, *Dezir mentira, para sacar verdad*; to tell a lye, for to extort a truth.

(\*\*\*)





Of Reputation.



Here is nothing more hard, and difficult to come by, than a true & certaine knowledge of the inward disposition, and abilities of man. His mind is subiect to many secret inclinations: 't is like a Labyrinth, full of crooked windings, & turnings. His deedes, wordes, & gestures, are

are neuer lightlie beautified, but with some outward imposture: they are fraught with vanitie, and deceite: and, like that specious Figge-tree in the Gospel, doe make a glorious florish, but afford no fruite.

The fillie Sheepe (saide *Archidamas*) can neuer change his naturall voyce: but man can alter, and fashion his, to as many seuerall, and sundry Dialects, as he please, till such time as his Ambition haue attain'd to that, which it desired.

Some haue beene thought vvoorthie of aduancement, saue vwhen they had it: and some againe, haue purchast to them-selues good reputation,

and been well esteemed in place of *Greatnesse*, which before were otherwise.

It hath beene often seene, that such as became a meaner part well, haue failed in a greater, and disgraced it. Hence was it that *Galba, maior privato visus, dum privatus fuit, et omnium consensu capax imperij, nisi imperasset*: whē hee was a private subject, did seeme to out-runne the meannesse of his fortune; and, by a generall consent of all men, was thought worthy to rule, if he had neuer ruled: whereas, the contrary was bruted of *Vespasian*, to wit, that, *omnium ante se principum in melius mutatus*, of all the Princes that euer did precede him,



him, he alone was changed to the better: which may bee likewise instanced vpon the Son of *Bullingbrooke*, entituled after the decease of his Father, *Henry* the fift of England. *Ignorance*, therefore, is of too dull an apprehension to censure aright the nature of mens actions. Shee depriueth *Reason* of her discursiue facultie, and frames her iudgement, according to the illiterate verdict, that ouward *Sense* giues of them. And hence commeth it oftentimes, that many are reputed wise, and valiant, who, were the ground of their so cōceited merit well examined, would seeme the contrary. *True Valour* consists not in being desperatly ven-

trous.

trous. It is not the loue of vertue, but the hate of life, that makes men so. *Antigonus* had a Souldiour, whose forwardnes vpon any dangerous seruice he much admired; and therefore hauing vnderstoode, that hee was troubled with an Impostume in his bodie, gaue his Chirurgians expresse commaund to see him diligentlie cured: which done, *Antigonus* perceiued, that hee shewed not himselfe so valiant as he was wont, & therevpon rebuk't him for it: but the Souldiour answered him, that hee might blame himselfe; for it was hee, that had made him lesse hardie then hee was before, in causing him to bee cured of those ills, which had made

made him altogether carelesse of his life. And hither may that speech of the *Sibaritans*, concerning the *Lacedemonians* austere kind of living, be well referred: *That it was no maruell, they sought for death so furiously in the warres, considering how labour-some, and strict a life, they did endure at home:*

*Rebus in angustis facile est contemnere vitā.*

And therefore, that *Reputation* which is purchast this way, cannot possibly be of any long continuance. It is a vapour, drawne out of the earthy bosome of *Popular admiratiō*, which, where the rayes of cleerer *Apprehension* do shine out, is suddenly dispersed. True Vertue is alwaies like her-

selfe,



selfe, she squares with euery accident, and keeps a iust proportion in all her actions. Shee will not feare to die, as *Cato* did, though *Cesar* were her deere friend. Such therefore, as beeing in the prime, and flower of their youth, doe seeme content with euery breath of honor; and, after they haue gain'd some little reputation in the world, betake themselues immediatly vpon it, to a retyred life, confining their so begunne fortune, within the bounds of some solitary Mansion: it is to bee suspected, they were generous but onely in appearance, and that the conscioufnesse, and distrust of their owne weakenesse, made them  
with-

withdraw themselves from action, least by their vn sufficient managing of matters, they might happelie lose that accidentall glory, which vpon no certaine principles they had formerlie got. For, honour serues but as a sawce, to whet the appetite of those, whose hearts are firme, & of a noble, and vnyeelding temper. It is a gale, which beares the speedilie to the vndertaking of euery haughtie enterprize. The prayse of hauing well conducted the course of one, is a bayte, which drawes them on to the vnder-going of another.

*Hercules*, in his trauailes, vvill not leaue so much as *Hell* vnnvisited: but euen vppon the gates

there-

thereof, will striue to erect a trophy to his triūphant merit. Yea, in military matters, the report of any one thing valorously executed, especially vpon the beginning of an imployment, is that, which makes a smooth, and easie passage for future attempts. It is a meanes to driue the wauering affection of ambiguous friendes to a certaine stand, and to bring forth an encrease of loue in the harts, and mindes of such, as are firme, and loyall. It works a willing *Obedience* in thy whole Armie, and procures thee meanes, and munition, with store of all other warlike necessaries from thy friendes and allyes, & that without paine & trouble to thy selfe;

For,



For, whil'st euery one contends to bee thought a meanes in the rayſing of thy tranſcending fortune, thy worth cannot poſſibly want ladders by which to climbe. And therefore *Domitius Corbulo*, at his firſt comming to the gouernment of *Armenia*, endeououred to doe ſomewhat, as *Tacitus* reports, *ut ſamæ inſerviret*, that in thoſe parts might purchaſe him the credit, and reputation of ſufficiencie; which in newe buſineſſes is moſt availeable. And *Iulius Agricola*, at his firſt arriuall into *Brittaine*, carried himſelfe in the like manner, *non ignarus inſtandum ſamæ, ac pro-ut prima ceſſiſſent, fore univerſa*; that fame was to bee followed,

and

and as he sped in the first, such it was likely would his successe be in the rest. But it is heer, as it is in meates: if taken immoderately (though they be neuer so nourishing) they proue a burthen to the body, rather then otherwise. It is requisite therefore, that wee sometimes clip the wings of our *Reputation*, and not suffer them to growe beyond the compasse of our neast.

*Insani sapiens nomen ferat, equus iniqui,  
Vltra quā satis est, virtutē si petat ipsam.*

The wiser sort will of their owne accord, a little now and then, degrade the opiniō of their worth, by stripping themselues awhile of all imployments. They know there is nothing lost, by making  
them-

themselves (for a time) lesse then they are. Ouermuch *Estimation* hath bin the bane of many. *Alcibiades*, by reason of the fundry great employtes he had atchiued in the behalfe of his Country, had got so great an opinion of *Sufficiencie*, that when hee fayled in the due performance of anie thing, hee was presently suspected: euery one was apt to iudge, that it was not, bicause he could not doe it, but because he would not; and that where-soeuer hee was minded to imploy himselfe, nothing could possibly escape him.

Hence likewise was it, that *Iohn Guicciardine* vvas accused to haue beene corrupted by those



of *Lucca*, because hee fayled in the expugnation of their Cittie. The safest way therefore to secure our selues from danger, is to attire our worthinesse in such manner, as it may still bee the same it was in inward substance; onely altred, and disguis'd a little in outward shewe.

*Tac. Annal. lib. 6.*

It is reported of *Poppæus Sabinus*, that for the space of 24. yeeres, and that in the dayes of tyrannie, he was still made Ruler ouer the greatest Prouinces belonging to the Empire, *nullam ob eximiam artem*, not for any excellent ability that was in him; *Sed quòd par negotijs, neq; suprâ erat*; but that his sufficiencie did no more then equall the charge,

charge, vvhich was imposed vpon him. And to speak plaine-  
lie, VVisemen, in the choyce  
of instruments, are sildome wil-  
ling to make vse of such, in mat-  
ters of importance, vvhose cun-  
ning iudgement, they thinke can  
founde the depth of their intent,  
or, out of their employments,  
contriue any thing whereby to  
grace themselves.

*Agricola* (saith *Tacitus*) not-  
withstanding his many seruices  
done to the Empire, *Nunquam*  
*in suam famam gestis exsultavit*,  
did neuer boast of any action  
to his owne fame; but (as an in-  
feriour Planet) did modestly ac-  
knowledge the light he had, to be

wholly deriued from a higher  
 Sunne: thus did hee steale from  
 Envie, and not defraude himselfe  
 of his deserued glory. *Germanicus*  
 likewise, hauing calmed &  
 alayed the tumultuous broyles,  
 & insurrections of the  *Germans*,  
 caused a pyle of weapons to be  
 raised, with this stately title; DE-  
 BELLATIS, INTER RHENVM  
 ALBIMQVE NATIONIBVS,  
 EXERCITVM TIBERIJ CÆ-  
 SARIS EA MONIMENTA  
 MARTI, ET IOVI, ET AV-  
 GUSTO SACRAVISSE. *That*  
*the Nations betweene Rhene, and*  
*Albis beeing ouercome, Tiberius*  
*Cæsars Armie had consecrated*  
*those Moniments to Mars, Jupi-*  
*ter, and Augustus: but added no-*  
 thing



thing of himselfe, *metu invidie*, for fear that either Envie or Detraction, might find a subiect in him, for their malicious, and envenom'd teeth to gnawe vppon: or thinking (as it is) the conscience of a well-done deed, to be a sufficient recompence for the dooing it. And this it was that kept them vpright, amidst the ruines of so many Woorthies, in those vnworthy times.

But (alas!) the high-erected thoughts of an ambitious heart, cannot possibly bee brought to conceiue the meaning of this principle. They will alwaies faile by the Carde and Compasse of their own mind; and rather then yeelde in their popular depen-

dencies, their entertainments, gifts, or publike grace, most wilfully hazarde the distaste of all men. *Cesar* careth for nothing, but the executiō of his designs; his spirit is beyond the reach of feare. If the Sea swell in waues to let his passage to *Brundisium*: hee swells againe in wordes, and bids the Mariner, Saile on, *Thou carriest Cesar, and his Fortunes with thee*. And indeed, his *Fortune* was the onely thing, that kept both him, & his estate from beeing shaken, and disjoynted, by the violent events of such resolved courses.

(\*)



### *Of Accusation.*



**I**T is no golden age in which we liue; but an age so corrupted, & depraved, that in comparifon of others, many are esteemed vertuous, at a reasonable rate. Yea, hee is thought to doe good enough, who, whē he is in place of authoritie, doth but little ill.



Sallust:  
bello Ca.  
til.

*Jampridem equidem rerum vocabula amisimus; quia bona aliena largire, liberalitas; malorum rerum audacia, fortitudo vocatur.*

All thinges haue vndergone an alteration, both in name and nature. *Simplicitie* hath principled her selfe with stronger *Axiomes* then heeretofore, & hath learn'd to square and order the vvhole course of her conversation by an other kinde of Methode, then that shee practiced during the harmlesse infancie of the World. The silly Dove hath beene constrained, for her owne securitie, to ioyne in friendship with the Serpent: and the Lyon thinks it no disparagement, to case his valour (if neede require) vnder

the

the out-side of the subtile Fox. For, *Pietie* now is counted but a fantasticke fiction: and *Vpright-dealing*, but an aierie apparition. True vertuous actions, are neuer seene vpon the Scene, but when by the necessitie of Lawes, they are enforced to show themselves. For, where election abounds, and that all libertie may be vs'd, euery thing is presently brought to a most irregular, and confused motion. The *Will* of man is so perverted, that *Goodnesse* is sildome made the scope of his designs.

It is said of *Catiline*, that when he wanted present matter for his mischieuous mind to worke vpon, hee was no way scrupulous

to circumvent, and kill, *in fontes,*  
*sicuti fontes*, those that had neuer  
purchast his hatefull tury by of-  
fending him, as well as others:  
and least either his hart, or hand,  
might happely wex numme, for  
want of imployment, *gratuito*  
*potius malus, atq; crudelis erat,*  
hee would be voluntarily cruell,  
and without expectance of re-  
ward.

And what was saide of him, I  
feare mee, may be too truly iusti-  
fied in many. For (alas!) the cō-  
science of a vertuous deede, is  
too weak a motiue to incite our  
dull affections to the dooing of  
it. Tis eyther hope of *Reward*,  
or feare of *Punishment*, that in  
the attempt of thinges, orders,  
and



and directs our choyce. Giue  
way but to *Impunitie*, and yee  
shall see how *Vncivilitie*, like a  
ravening *Deluge*, will (on the  
suddaine) wash away the print,  
and forme of all *Mortalitie*.

*Non sum mæchus* ———

I am not an Adulterer, faith  
one;

—— *neq; ego hercule fur, ubi vasa  
Prætereo sapiens argentea.* —

But, as the Satyrift affirmes in  
the verses following,

—— *tolle periculum,*

*Jam vaga prosiellet franis  
natura remotis.*

Essaies Politicke

So that, for the better ordering, and preserving of a Common-wealth, 'tis very requisite, there should be such Ministers appointed in it, as may without respect, or partialitie, giue *Justice* information of the particular proceedings of private men. For, by this meanes, eyther the feare of beeing accused, will curbe their ambitious purposes, and keepe them from attempting any thing against the libertie of that State, in which they liue: or, hauing attempted, the accusation it selfe will presently suppress them. Besides, it will giue ayre enough for the venting forth of those pestiferous tumours & inflammations, which

tho-

thorough hatred, or emulation, are bred in the crazie mindes of ill-affected persons. Yea, there is nothing, that can more firmelie settle and establish a Commonwealth, then to order it in such manner, that the alteration of those humors, which do trauaile, and molest it, may find a *Recipe* at home, for her recouerie, prescribed by the *Lawe*.

Wherefore, if at any time wee see, that in the diuisions, and distractions of an vnsetled *Populace*, either partie shal haue neede to ranke theselues with forraine correspondencie, the cause heerof may lawfully be suspected to proceed from some manifest defect in the institution of that go-



vernment. But, if with vs (as heere-to-fore in *Rome*, and such like Popular and Democraticall Polities of elder times, *Envy* and *Malice* were authorised, either by *Ostracisme*, or any other such specious kinde of proceedings, to top the branches of a spreading Vertue, there should not an *Aristides* breathe amongst vs, but euery base, and illiterate groome, wold striue (not knowing why perhaps) to procure his banishment.

Nothing can scape the forked tongue of Detraction. Slaunder, we see, did fasten her envenom'd teeth vpon the pretious body of our Sauior *Christ* himself, & gaue him not ouer vntil death; yet was

his

his nature no way so imperfect, as  
to offend. It was the advertise-  
ment of *Medius*, a damnable Pro-  
moter, in the court of *Alex.* That  
a man should not spare to bite the re-  
putation of any one, with vntruths  
& forged accusations: for, howsoe-  
uer (said he) the hurt may happely  
be cur'd, the scar yet wil stil remain.  
And what successe did followe  
vpon the practice of this his dia-  
bolical positio, may easily be dis-  
couer'd in the fall of *Callisthenes*,  
*Parmenio*, & *Philotas*. Widsome  
therefore & moderation, should  
continually sit in the eares of  
*Greatnes*, & there most carefully  
distinguish betweene *Truth* and  
*Falshood*, between a lawful accu-  
sation, and that which is fained.

It was an easie matter (considering the suspicious nature of *Tiberius*) for *Capio Crispinus*, who (as *Tacitus* reports) by humouring his bloody mind, with close, and scandalous delations, had set a golden outside vppon his formerlie dejected and ragged fortunes, to call the life of *Innocencie* it selfe in question. Hee ouerthrowe *Marcellus*, by accusing him to haue spoken somewhat sinisterly of *Cæsar*, which then (saith our Historian) was accounted an inevitable crime; by reason that the Accuser did (by continuall obseruing) gather out of the vicious carriage, and disposition of the Prince, whatsoeuer was most vile, & apt



to be reproch't, and vpon that  
did frame and fashion his Indite-  
mets, *Nam quia vera erant, etiam*  
*dicta credebatur*. For, euery thing  
was prone to bee belieued, be-  
cause 't was knowne to be deser-  
ued. But, howsoeuer barbarous  
and inhumane Tyrants, may  
thinke by countenauncing such  
Sycophants, to secure theselues,  
and their estates; yet milder  
Princes will warily avoyd them.  
Ambitious *Vsurpation*, hath bin  
seene to cut the throat of lawfull  
*Soueraignty*, and (afterwards) to  
seate it selfe by this meanes, in  
the chayre of Maiestie.

K. Richards banishing of *Mow-  
bray*, vpon the difference be-  
tweene him & *Bullingbrooke*, was

his owne depofing. The Emperour *Valentinian* II. hauing caufed *Aetius* to be executed, demanded afterwards of *Proximus*, how he approov'd the fact: who answered, that he knew not whether hee had lawfully put him to death, or no; but fure hee was, that by fo dooing, with his owne left hand, he had cut off his right. Which happ'ned fhortly after to be very true; for he was flaine by *Maximus*, a *Romane Patrician*, whose treacherous attempts, during the life of *Aetius*, were fo over-aw'd, that they durft neuer offer fo much as once to fhewe thefelues. *Alexander* had depriued himfelfe of a true & faithfull Phyfician, if he had fuffered himfelfe

selfe to be led away with the reports, and ieaiousies of others. Tis therefore requisite, some exemplarie punishments should be inflicted vpon those, that spightfully endeavour to soyle, and blacke, the reputation of any man, with the filthy slime of their malicious and viperous iawes. For, otherwise, the fillic Lambe shall neuer drinke at the fountaine, but the greedy Wolfe will accuse him without cause, and deuoure him without lawe.

Let *Haman* hang vpon the gallowes, vvhich by his command was erected for the death of Innocencie: let those ranke and Goatish-eyed Elders, vnder-goe that cruell sentence,



which their vnsatisfied Lust, had wickedly cōtriv'd against a spotlesse Chastitie. Finally, let the Prophet *Daniel* be quit; & those, which falsely did accuse him, be condemned by *Darius* to the Lyons den.

*Neq; n. Lex iustior vlla est,  
Quā necis artifices arte perire suā.*

**FINIS.**

